

The Inquirer.

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TOPICS AND EVENTS.

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THE week will be a busy one for many Unitarians. It begins, indeed, this (Saturday) evening with the Spring gathering of the Sunday School Society. On Tuesday the Council of the British and Foreign Unitarian Association will meet, and after its deliberations there will be a highly important delegates' meeting to consider the advisability of forming a Provincial Assembly for London and the Southern district. On Wednesday there will be the annual meeting of the London Domestic Mission, this year being the last of Professor Carpenter's secretariate. On the same day at Carlisle will be laid the foundation-stone of the first Unitarian Church in Cumberland. Dr. Aspland, Q.C., President of the British and Foreign Unitarian Association, is to perform the ceremony. At Chowbent a "grand bazaar" will be held on the three last days of the week.

FROM the days of Cassio to those of Colenso the arithmetician has been regarded with suspicion by Iagos and good believers—if such a collocation is admissible; but at the risk of being subject to censure, it is impossible to resist the temptation of bringing a recently repeated statement respecting the numerical strength of Unitarians in London to the test of analysis. It has been said, and the President of the London District Society apparently believes, that there are "10,000 avowed Unitarians" of fairly good position in London, and that the number has to be doubled to include those of the denomination who are not so well-to-do. The question arises, where do these twenty thousand hide themselves? Unless we are very much mistaken, they are reinforced sadly too numerous by mere men in buckram. It must be remembered that persons of Nicodemus-like temperament, crypto-Unitarians, and unconscious Unitarians, are not included in the estimate. Twenty thousand is not a large figure when dealing with a vast city like the metropolis; but if there were half that number really avowing their principles, and able to support propagandism, we should have less reason to complain of the faithless coldness of the times.

BUT again we ask, where do they hide themselves? There are opportunities for avowal if people wish to avow. Twenty-five places of worship of all kinds, ranging from lordly Hampstead to lowly Limehouse, are included in this year's almanac as belonging to London. Since the compilation of the list, however, two separate missions have been combined into one (Mansford-street), a reduction which may be considered made good by the hitherto absent name of Richmond. If ten thousand avowed Unitarians exist in London, it may be reasonably expected that they will avow themselves by connection with one or other of these places of worship; so that there should be an average of four hundred at each place—all in this average being considered able to subscribe something to our societies. But, as it is certain that a good many Unitarians live in districts not yet supplied by the District

Society with convenient churches, we must, to be fair, deduct an unknown proportion. Let us suppose half our people are thus unchurched either because, though they avow their principles, they cannot or will not join any recognised Unitarian congregation; we shall still have to count two hundred persons of fairly good position for each congregation—an estimate absurdly high.

SIX of our twenty-five are purely mission stations, and their numerous attendants will have to be reckoned, with very few exceptions, among the ten thousand not so well-to-do, even if such a connection as exists between them and the mission is considered equivalent to an avowal of Unitarianism. Considerably more than half of the remaining churches are new and struggling, or for other reasons are behind the condition of first-class congregations. The treasurers of most of them would be very glad to be able to count on a hundred annual subscribers. So that even to make up the reduced average we want several large and crowded congregations with their five or six hundred persons in a fair position of life. Such congregations certainly do not exist among us, and the result of our inquiry, the further we pursue it, is a painful impression that in their desire to be cheerful some of our good friends are apt to let their desires outrun the facts. There would be little harm in such pleasant dreams if they ended there, but the effect of indulging in them is too often to produce a vague notion that "the others" (who do not exist except in imagination) ought to be doing their share of the work, but are not. The wiser course is to realise that the only genuine avowal of a principle consists in working for it, and though the application of this rule should reduce the army till it becomes, like Gideon's, a mere handful, it is better to know the facts and work accordingly.

WHEN Dr. Parker started on his career of excluding himself from work with Mr. Bradlaugh in the Disestablishment cause he could not foresee that, what began in scruples for religion's cause, would proceed to the dishonour of religion. He has had to suffer rebukes from one leader after another, who heartily believe in getting the work done, even though an Atheist should work with them; and in particular, the Rev. C. Berry, of Wolverhampton, used some forcible, not to say sarcastic, language on the subject at the Metropolitan Tabernacle meeting of the Liberation Society. If the bull-fighters prick the bull there is apt to be an ugly rush; but we do not remember any passage where Christians are recommended to emulate the bovine example. Dr. Parker has written a violent and pitiable letter to Mr. Berry, and has returned that gentleman's reply to him unopened. This method of adorning the Gospel he professes will be regretted by all who remember how swift the Philistines are to rejoice at such lapses.

IN the London School Board last week the Rev. W. Copeland Bowie made a very vigorous attack on the present Fee System. Bringing forward a motion in favour of "Free Unsectarian Education" he said :—

"Whenever there was any question of better accommodation, more efficient teaching, improved appliances, they found the supporters of denominational schools raising a hue and cry that it was unfair and unjust. To whom? To the children? No. The children required, deserved and demanded the best educational appliances, the best sanitary arrangements, and the best teaching that the country could provide for them. It was unfair to the Church—unfair to ecclesiastical control and supremacy. That was what was meant. It was a sham and a hypocrisy to pretend when they got vast sums from Parliament that that was not public money. He knew the economists, as well as the clergy, would be up in arms. They would ask, Are you going to build thousands of schools at the public expense over the length and breadth of the land? He did not propose any such thing. There might be some reason for the Wesleyans and other Nonconformist bodies to grumble if their schools were taken from them, but when the clergy began to talk about 'their' property he did not see what they meant. The schools of the Church of England were national property; and the people of this country were perfectly entitled to take those schools and use them for the purpose of educa-

tion in their own way. The State was always more likely to adopt a system of returning good for evil than the Church, and he had no doubt that the State would duly consider vested interests. They wanted, in the interests of justice, in the interests of religious equality, in the interests of education, universal School Boards throughout England, managed by the people of England."

THEN, speaking with the authority of one who has had a long and very intimate acquaintance with the present system, he said it was desirable that the education should be free. He believed if the first point were carried the second would inevitably follow. *The fee system was a cumbersome, wasteful, irritating system*, and he was not sure that the cost of collection, the value of the teachers' time, the stationery, and so forth, did not amount to a very considerable share of the sum that was collected. But he was ready to admit that it would be a large addition to the rate. Mr. Stanley had suggested to him that it would mean a penny rate. If there were not so many of the clergy of the Church of England present he would suggest an easy way out of the difficulty. ("Go on.") Well, then, he would not have the slightest hesitation in recommending the disestablishment and disendowment of the Church of England, and the application of the funds to elementary and secondary education. His next point was that the education should be unsectarian. He entirely disagreed with the distinction between "sacred" and "secular" which was sometimes made; but perhaps they ought not to go further than public feeling and sentiment carried them. He believed it was quite possible, if they had their Training Colleges improved, for teachers to read the Bible intelligently and usefully without any catechism or sectarian creed whatever. Provided that they had a Conscience Clause which was a reality, and not a sham like the present one, provided the creed-and-catechism element were excluded from every school in the land which received a penny of public money, he believed the wants of the community might be met. He believed that if people could only look at this question apart from sectarian feeling, if they were to look simply and solely to what was best for the education of the children of this country, if they were to think of their welfare, of what they had a claim to as citizens and fellow-creatures, he believed the vast majority of the people of this country would be in favour of a national system of free and unsectarian education.

MR. SPURGEON has been delivering a characteristic address to the friends of his Pastors' College, in the course of which he again makes fun of "modern thought." As his sentiments on that subject are well-known, we need only express regret that he sets his young evangelists on their way with a violent prejudice against the highest intellectual life of the age. Some of them will certainly rise in time to a consciousness that without understanding the reason why men and women reject the old dogmas it is impossible to win them back to Orthodoxy. Even among the students whom he so sedulously guards there will probably be some who have a taste for science and for the study of history; and the "modern thought" which he so derides is perilously allied to these subjects. It would, after all, be better to let the young men go upon the road without blinkers, lest when the ubiquitous goblin stares them straight in the face they may take fright indeed.

It is, at the same time, easy to sympathise with Mr. Spurgeon's comparison of the new creeds of the Baptist and other bodies with the banners that are hung up in schools "to hide the dirty walls." There is more agnosticism behind the creeds than out in the open air of free religious thought. The organs of what believes itself to be the conservative school of theology abound in piteous appeals not to let go this or that precious definition, lest religion pass away altogether from the minds of men. Such appeals imply that the minds of men are now less responsive to the influences of the Infinite than of old. They assume that to abandon a phrase is to relinquish a mood, and that to retire from a position respecting a particular historical problem is to desert the cause of God. So the creeds get tinkered and modified even by those who feel the movement of new life, and while they are growing upward into free religiousness they still bind about them what relics of the husk they can conveniently seize and keep. They may thank Mr. Spurgeon for reminding them that to set up a new creed is to remain in danger of the old flabbiness of thought.

THIS month's *Contemporary Pulpit* contains some interesting sketches of Nonconformists in Birmingham. The writer says:—

"For influence apart from numbers the Unitarian body holds the most prominent position in the city. The great house of Chamberlain, which is to Birmingham what some of the old Italian families were to Rome in the days of the tribunes, is Unitarian; and Dr. Crosskey, next to Dr. Dale, wields remarkable power in the political councils of

the city. He is the minister of the Church of the Messiah in Broad-street. He came to Birmingham from Glasgow in 1867, and soon was appointed to a post of honour on the executive committee of the once famous Birmingham League in the educational struggles that raged around Mr. Forster's Bill of 1870. Dr. Crosskey is an eminent geologist. As a preacher he is clear and cool, appealing to the heads of his hearers rather than touching their hearts. In controversy he sometimes indulges in the heat of battle that he is careful to avoid in his religious discourses. He is an enthusiast of humanity, but an enthusiast who seems unable to create enthusiasm in others. He is neither a Kossuth nor a Garibaldi. He does not sway hearts. But he is admired and respected and feared. Of all great Birmingham names, however, that of George Dawson seems to live in freshest memory. Men still speak of him and love him and read him, though it is now twelve years since he last moved among them. His church was called the Church of the Saviour, and he tried to make its basis broad enough to include all sincere souls who were not bound by the current religious conventionalities of the time. He attempted to gather into one congregation people of all creeds or no creed; but the result was that the no-creed people had the best of it."

COMPARING Dr. Crosskey with Dr. Dale, the eminent Congregationalist, the writer says:—

"The former is very different in appearance from the pastor of Carr's-lane. He is spare of frame, and lacks the robust expression of Dr. Dale. He has a broad and high forehead, deep-set eyes and small lower face, fringed with a valance of grey hair. In dress he is more of a parson than most Dissenting ministers of the present day. He wears a white tie, and shows a considerable expanse of shirt front. He is now in his sixty-third year, the last two-and-twenty of which he has lived in Birmingham as the pastor of the Church of the Messiah. Dr. Crosskey is a scholar, and he looks it. Literature, science, and philosophy have found in him an attached student and an able teacher. His 'record' tells us that he has been remarkably steadfast in his different pastorates. After four years at Derby he removed to Glasgow, where he remained fifteen years until called to Birmingham; and in the latter place he has become almost a constituent part. Birmingham without Dr. Dale and Dr. Crosskey would appear quite a different place to those who have known it during the last quarter of a century of progress. As a speaker Dr. Crosskey is clear, creating a distinct rather than deep impression upon the mind of his listeners. Unlike some preachers who melt and mould their hearers, he reminds one of an acid that bites its mark upon the plate to be etched or engraved. Not that he is sour; but he is sharp, and occasionally when 'riled,' as Americans say, he can wing his shafts with unflinching energy, and point them with exasperating acuteness. But he is cold as an orator, bracing, keen, and logical, and we leave his ministrations with a desire for what a tippler would call 'something short and hot.'"

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

THE thirty-ninth annual meeting of this Society was held on Monday last at Essex Church, the Mall, Kensington. The proceedings commenced with tea, at which there was a fair attendance, including many prominent Unitarians from the district, the numbers present being augmented for the business meeting which followed.

Sir J. C. LAWRENCE, president of the Society, took the chair, and was supported by D. Martineau, Esq., the hon. treasurer, L. M. Aspland, Esq., Q.C., the Rev. W. Carey Walters, and the hon. secretaries, W. Stanton Preston, Esq., and the Rev. W. M. Ainsworth. A hymn having been sung,

Mr. W. S. PRESTON read the annual Report, which began with the following appeal:—

"In the Report presented last year to the subscribers it was shown that the Society was considerably indebted to your treasurer, and that the demands for help in establishing congregations in various suburbs were so great that your Committee would be much cramped in their efforts unless they received large additional support. With the feeling of all that *ought* to have been done, all that they *know could* have been done, and all that they feel sure *would* have been done had they been adequately supported, it is with regret they have to announce that not only has the debt to the treasurer largely increased, but that it has arrived at such a point that unless they obtain greatly increased help they will be forced not only to stay their hands in attempting any new work, but be compelled to partially give up even that which they are now doing.

"Your Committee cannot believe that this will be permitted, and if all friends of a simple form of Christianity could be made to see how valuable increased pecuniary aid would be in enabling such views to be placed in their proper position in the religious world your Committee would very soon be in possession of funds which would clear them of their present liabilities, and enable them to take up heartily

the many channels of work which are constantly brought before them. Year by year liberal views of religion are forcing themselves amongst those who are professedly orthodox, and your Committee feel strongly that had they the means to put forth boldly our own opinions, and adequately support them, Unitarian Christianity would soon take a very different position from that which it now occupies. Not only are our societies starved, but in too many of our congregations no effort is made to keep ourselves before the world; and whilst all our churches and chapels in a district are making efforts to attract those who go to no place of worship we are content to go on in the old way and then wonder why we do not keep up our numbers."

"The Report then refers to *Wandsworth*, where lessening assistance is required from the Society's funds year by year, and where, besides acquiring an organ, the congregation has now succeeded in paying off the whole of the debt on the building. *Richmond* is looked upon as a similarly hopeful locality, and the work at Channing Hall is recommended for support. *Forest Gate* has now a young and growing congregation, self-managed, and steadily extending its influence. The efforts of the Rev. Robt. Spears at *Highgate*, where undoubted success has been attained, are warmly commended. Recapitulation is made of the steps leading to the establishment of the *Mansford-street* Church and Mission, as recently reported in these columns; and mention is made of the varying progress of the work at *Bermondsey*, *Stratford*, *Stepney*, *Limehouse*, and *Deptford*. Allusion is also made to the success of *Essex Church*, and to the newly rebuilt church at *Chatham*, at the re-opening of which many of the committee and officers of the Society were present by invitation.

Mr. DAVID MARTINEAU presented the financial statement, remarking on the arousing "tone of the Report just heard," and humorously yet forcibly drawing attention to the urgent need for increased support. The following is an outline of the financial position of the Society:—

"The year began with a deficit of £184 15s. 3d., and closes with an additional deficit of £109 5s. 1d., i.e., with a total balance due to the Treasurer of £294 0s. 4d. The actual outlay during the year has been £955 4s. 2d., including grants to ten congregations, varying from a net grant to Bermondsey of £175 to £5 5s. for "supplies" at Limehouse. The receipts have amounted to £845 19s. 1d., including £249 7s. subscriptions, £97 1s. 7d. from collections at ten chapels, £315 grants from the B. & F. U. A., and £129 5s. 6d. contributed by two chapels towards their own expenses. Further liabilities include loans amounting to £450, upon which interest is paid at 4 per cent.; and while the Bermondsey Church has cost in all about £6,000, one-half of this still remains as a debt to be paid."

The ministers engaged at the various churches more directly dependent on the Society's aid next gave abbreviated reports of their work. The Rev. ROBERT SPEARS, reporting on Highgate, said:—

"We continue to make steady progress in our work at Highgate. The attendance at our Sunday morning and evening services generally fills our building, and the people have, as a rule, joined heartily in the worship. I have now the names of 120 families, or parts of families, exclusive of the teachers and pupils of Channing House School, who attend our chapel, and we are having a constant addition of subscribing members. Since my last report we have had upwards of thirty new names added to our list of annual subscribers. . . . I think I can say we are now all of one mind, that the time has come for an effort for the erection of a suitable church building. It is not well to have a Sunday-school building, from its lower pitch of roof, uncomfortably filled, and this has been frequently the case. The Sunday-school itself now numbers upwards of 120 children formed into eleven classes. Our various week-night meetings have been very prosperous this season.

"I may state that adjoining our building is the Highgate Board-school, and as many of the parents of the children have had little work this winter, and the scholars from 100 families have felt the pinch of hunger, we have been able, through the generosity of a few friends, to give upwards of 6,000 dinners to the poorest of the children, at a cost of £30. During the past twelve months . . . we have raised nearly £180. Our financial prospects enable the Committee to promise your Society, this year, £100, instead of £75, as last year.

"I can repeat a few words from my last report with greater assurance now than twelve months ago—that we are likely, in a few years, to add, at Highgate, a self-supporting church to the number of our societies in London. One of the satisfactory features of our effort here is the fact that at least three-fourths of those who have joined us in our worship had no connection in former times with the Unitarian denomination. Many who had been strangers nearly the whole of their lives to any church organisation have expressed to me their profound gratitude for the effort your Committee has made at Highgate.

"Mr. John Toye has, at present, the superintendence of the work at North-street Hall, Limehouse. There are 220 children belonging to the Sunday-school, with an average attendance of 160. There are ten senior and six junior teachers. The Sunday evening services still continue to have a small attendance. The Monday night concerts usually fill the hall, and offer very pleasant and instructive recreation to the people. Ladies and gentlemen from various parts of London kindly gave their services. Mrs. Cook, on the Tuesday evenings, conducts a useful Mothers' Meeting, the attendance at which averages about forty.

"For a few years past I have endeavoured with the help of your Committee to revive our work at Deptford. Since your last annual meeting the Rev. M. C. Gascoigne has passed away. On April 8 the Rev. Thomas Timmins received a hearty welcome to the pastorate here. Mr. Timmins' friends are organising various plans of usefulness. There are nearly 100 children and teachers in the Sunday-school. About thirty adults and thirty children attend the evening service; the attendance at the morning service also is improving. The chapel building has been completely transformed since your last annual meeting. Every little help your Committee gives to Deptford is very greatly welcomed. The cost of the chapel improvement was £120. This has been all repaid me but £10."

The Rev. G. CARTER, of Bermondsey, said:—

"In the substitution for popular services in a hired building of the more organised work of a church in a permanent place of worship there has been a decrease in the number of attendants at the latter, as might perhaps have been naturally expected. In the first case there was little to fix the idea of individual responsibility for the support of a cause in which nevertheless a general interest might be manifested; in the second case there was necessarily presented the test of a deeper feeling to which appeal must be made both for personal service and pecuniary aid. Add to this that I have deemed it inadvisable so far to strongly impress these needs upon a body of people in humble circumstances, who are only just entering on the difficult task of building up a permanent church, and I think it may be allowed that the progress of the work in Bermondsey must not be measured by the number of persons actually enrolled as members, more especially as the existence of a debt upon the building still appears to exert a deterrent effect upon many who fear that church membership may entail pecuniary liability. It thus happens, no doubt, that while the number of registered members does not exceed 100, about double that number testify their sympathy with the cause by more or less regular attendance at religious worship, and by contributions to the offertory which is taken at the close of each service."

The Rev. E. T. RUSSELL, of Stratford, reported:—

"I am pleased to be able to say I can report progress at Stratford. Last year I stated that one of the members at Stratford had promised £100 towards clearing off the debt of £250 on the school-room, on condition that the other £150 was forthcoming. This condition has been fulfilled, and they are now out of debt."

The Rev. T. B. EVANS, M.A., lately settled at Stepney, said:—

"The various institutions of the church can, I believe, again be restored to their old vigour. The material is there, and we have plenty of enthusiasm among the members. Our inevitable defect has been want of organisation, and we are doing all we can to remedy this. By the generous help which your society has so readily given us, we hope soon to be rid of many disadvantages under which we have latterly carried on our work."

The PRESIDENT then moved the adoption of the Reports for circulation. He said he never remembered more hopeful reports, and the largeness of the deficit by no means discouraged him from looking forward to still greater efforts in the future. He would appeal to the large number of persons in sympathy with their objects, people who were always meaning to do something for the cause, but who had not yet discovered the precise way to set about it. He said he believed there were ten thousand avowed Unitarians in tolerably good circumstances in London and the district, each of whom might contribute something to the funds of the Society; and altogether he estimated that there were twenty thousand known Unitarians of all classes. If the lower figure is taken there should be many of these who might be induced to subscribe to a Society which does not attempt to contract the powers, ideas, or efforts of those who work at the churches under them. He thought the income of £250 in subscriptions might be speedily increased by personal appeal from friends to their immediate circle. People were ready enough to complain of the prejudices from which Unitarians suffer; let them do all they can, therefore, to support the work of a Society which, by spreading a knowledge of their principles, did all it could to abolish such prejudices. He claimed that the records of work done and the efforts made to extinguish debts were very creditable. In conclusion, he would recommend to all the principle which he had learned and loved in boyhood, viz., that if a faith is worth holding, it is worth telling to others. In the degree that we attach importance to practice rather than profession, it is laid upon us to put forth more practical efforts for our faith.

The Rev. J. B. LLOYD, of Braintree, Essex, in seconding the adoption of the reports, said they had given him a new impression concerning the activity and energy displayed by London Unitarians. No more cogent refutation of the commonly-held opinion current in the North that "London is dead-alive" could be found than these accounts of work, so surprising in extent considering their small resources. He emphasised the urgent necessity for the work of such a Society. In his labours during his short ministry at Braintree he had found how terribly the old ideas of God and of endless punishment tortured the last hours of men like the ignorant agricultural labourers, who had more or less directly picked up the currently received notions on these matters. Doubtless there were

many others in this vast city who needed help to be rid of these false and mischievous teachings. If it is in our power it is surely our duty to remove this incubus from the imagination of man.

The resolution was carried.

Mr. L. M. ASPLAND, Q.C., then moved a resolution pledging the meeting to efforts to remove the debt to the treasurer, and to give increased support to the work of the Society. He said their chief difficulty was to reach the large body of those outside the Society who are yet in sympathy with its work. The number of avowed Unitarians would have to be indefinitely multiplied if they wished to have an idea of the very large numbers around them who were unavowed Unitarians. He was grateful for every mark of increased liberality of opinion, but there was something not altogether satisfactory in the existence of so many who held the same opinions as themselves while still remaining in "Orthodox" Churches. He would remind them that there was room among us for various modes of activity and for different experiments in method. We should preserve mutual toleration with regard to merely immaterial points of procedure. With a cultivated and intellectual, but still small circle such as ours, every effort should be put forth to promote union. They had received last year a noble scheme of organisation with which he felt in considerable sympathy, though he feared there was little probability of its being carried out. It had not been without useful result, however, for attention had been directed to the need of closer cohesion among our people; and he thought there were signs that if the scheme of organisation "from the top downwards" was not successful they might succeed in getting organisation from local societies upward. He then alluded to the effort about to be made to establish a Provincial Assembly for London and the adjacent counties. While attending to such schemes he thought they must not forget the societies in actual work among them. He thought it was due to the London District Society in a large measure that Unitarian Churches were not extinct in the district. They not only established new causes but did much to sustain those which needed help. He did not like the idea of closing old and decayed chapels, for one never knew when, as at Ipswich, new vigour would manifest itself in such traditional centres of spiritual life. He urged the claims of the Society upon the attention of all friends of our churches.

Dr. W. BLAKE ODGERS, in seconding the motion, said that it is not with the uneducated masses only that we had to deal, but there were many educated people who did not understand our principles. We owe it to our children and to our fellow-citizens to make our doctrines known.

Mr. I. M. WADE mentioned the movement to establish lectures at Wood Green as an instance of work in a promising locality.

The resolution was then carried.

The Rev. W. CAREY WALTERS moved the reappointment of officers and the Committee for the ensuing year. He said the more he understood the broad principles which characterised the work of the Society the more closely he felt drawn towards it, and he felt sure many who had held off suspiciously would give it ungrudging aid as they came to a better understanding of its aims and methods. In an eloquent speech he emphasised the view that the Society has but taken up the organisation of that share of the work of promoting the highest well-being of the citizens of London which falls to our Churches as a part of Christendom. It was for that great practical work, and not for any mere dogmatic assertion, that he most valued the efforts of the Society.

Mr. G. B. DALBY seconded the motion, which was carried.

On the motion of Mr. H. JEFFERY, seconded by Mr. F. WITTHALL, thanks were accorded to the chairman, and to the ladies and others connected with Essex Church who had assisted, and the meeting then terminated.

THE UNITARIAN INSTITUTE, LIVERPOOL.

THE inaugural meeting to constitute this society, and to appoint officers and committee, was held in the Hope-street Church Schools on Friday evening, May 3, Mr. H. W. Meade-King in the chair. There were also present the Revs. R. A. Armstrong, G. Beaumont, H. W. Hawkes, L. P. Jacks, T. Lloyd-Jones, J. E. Stronge, Felix Taylor, V. D. Davis, Messrs. Alfred Holt, R. D. Holt, Charles W. Jones, F. Archer, J. Coventry, R. Robinson, Arthur Shute, A. W. Hall, Major Evans, Mrs. Alfred Holt, Mrs. R. D. Holt, Miss Archer, Misses Boulton, Mrs. Coventry, Mrs. Greene, and about fifty other members. Altogether the names of 181 members have been sent in, including, in addition to the above, Messrs. George Holt, H. W. Gair, Benson Rathbone, Henry Jevons, Walter Holland, W. B. Bowring, George Melly, Henry Tate, jun., H. J. Cook, J. M. Darbishire, R. R. Meade-King, J. T. Ellerbeck, G. H. Cox, L. C. Thompson, J. Johnson, R. New, J. H. Genn, C. Botterill, D. Tweddle, Mrs. R. V. Yates, Mrs. I. B. Cooke, Miss F. E. Cooke, Miss H. Bright, Miss Booth, Miss

Lewin, Miss Hancox, Miss Bulley, Miss Frost, Miss Higginson, and Miss Wells. Promises have been received amounting to £315 4s. 6d. from sixty-three donors for the initial expenses of furnishing, &c., and £82 6s. 6d., together with the amount of the rent of the house in Sandon-terrace, as annual subscriptions. Steps will immediately be taken largely to increase the number of members, so as to secure an adequate yearly income.

The object of the Institute, as stated in the first paragraph of the constitution, is "to provide a common place of meeting, and a centre of work and social influence, for persons connected with the following associated congregations:—The Ancient Chapel of Toxteth, Renshaw-street Chapel, Hope-street Church, Gateacre Chapel, Hamilton-road Free Christian Church, the Beaufort-street and North End Domestic Missions, Birkenhead Unitarian Church, Southport Unitarian Church, Cairo-street Chapel, Warrington, and such others as may hereafter be included by vote at an annual meeting, after due notice given. The term *Unitarian*, as applied to this Institute, shall be in no way used for purposes of theological definition or exclusion."

"Members of any of the associated congregations shall become members of the Institute by payment of the subscription according to rule. Other persons may become members if proposed and seconded by members, and approved by the committee."

Some of the modes of activity contemplated are mentioned in later paragraphs of the constitution:—

"18.—The committee shall consult with the ministers of the associated congregations as to the holding of classes and lectures for the benefit of members and others, and shall have power to declare such meetings freely open to all comers.

"19.—The committee shall be empowered to grant the use of rooms in the Institute to any society connected with any of the associated congregations, for meetings at stated times, with or without charge.

"20.—They shall also be empowered to grant the use of the whole or part of the building to any of the ministers or managing bodies of the associated congregations for special meetings.

"21.—They may arrange for catering, which shall enable members to obtain refreshments at the Institute at fixed charges."

Mr. CHARLES W. JONES, in moving the adoption of the constitution, said the Institute would be of great service to individual congregations which had not convenient rooms for social purposes, and might supply the want long felt of what in America was known as the church parlour. But more important still was the collective object of the Institute. Congregations in the past had undoubtedly suffered by keeping themselves too much to themselves. This was an attempt to strengthen the sense of unity among the members of our different churches, through the fellowship of sympathy and common work. There would be a great economy of time and strength for the ministers, who, instead of each holding separate classes and lectures in their own vestries and schoolrooms, would be able to arrange a united programme for the benefit of all. And societies supported by the members of different congregations would have in the Institute a central place of meeting, and common ground where all would be equally at home. A reference library for Sunday-school teachers and others, open not merely like our chapel libraries for a short time on Sundays, but throughout the week, would be a very valuable addition to our means of usefulness. It might be well if congregations could be induced, not to give, but to deposit their valuable theological libraries in the Institute. The usefulness of the libraries would certainly be thereby very greatly increased.

The Rev. R. A. ARMSTRONG, in seconding the adoption of the constitution, felt bound to express his individual regret that the term *Unitarian* had been adopted in the name of the Institute. But as it had been the strongly expressed opinion of a large majority of the provisional committee that no better name could be found, and he knew that it would be so in that meeting also, he acquiesced. He trusted that now everyone would heartily unite to make the Institute a thorough success. He looked forward with great hope to the service it would be able to render to our churches.

The motion was unanimously adopted.

The Rev. V. D. DAVIS moved, and Mr. RICHARD ROBINSON seconded, the appointment of officers and committee:—President, Mr. Charles W. Jones; Vice-Presidents, Mr. W. B. Bowring and Mr. J. P. Brunner; Treasurer, Mr. Joseph Coventry; Secretary, Mr. Arthur W. Hall; and sixteen other members of committee.

A vote of thanks to the chairman, moved by Mr. COVENTRY, and seconded by the Rev. L. P. JACKS, concluded the meeting.

SCARBOROUGH: RECEPTION MEETING TO THE REV. S. FLETCHER WILLIAMS.

ON Thursday week a public reception meeting (preceded by a tea) to the Rev. S. Fletcher Williams, the new pastor of the Westborough Unitarian Church, was held in the schoolroom. Mr. JOSEPH LUPTON, J.P., of Leeds, presided, and there was a numerous gathering, while the

proceedings were of a most hearty character. Among those present, in addition to the ministers mentioned below, were Messrs. H. J. Morton, G. Padley, W. J. Hands, R. A. Marillier, A. H. D'Arley, J.P., Councillor W. S. Rowntree, R. Bailey, Arthur Bailey, F. Foster, H. Clay, J. Clay, Smithson, Alfred Frost (Hull), G. Webster (Wakefield), &c.

The CHAIRMAN referred to the past history of the church, and its various pastors, and in speaking of Mr. Williams said they had invited a pastor who would do work as great as any who had preceded him, who would be a credit to them, would strengthen and zealously support their church, and when he got to be known in Scarborough would be felt to be a power in the town. No one could have Mr. Williams' marvellous talent as a lecturer upon literary subjects without bringing to bear a power independent of his church. He urged them to be on close terms with their pastor, and then lighten his heart, and strengthen his hands, and enable him to do his duty far more easily than he otherwise could—(applause).

Mr. W. J. HANDS, on behalf of the church, tendered to Mr. Williams their earnest expression of welcome, recognising in him the qualities of a leader, counsellor, teacher, and guide, such as they had desired and needed. They welcomed him as their minister, pastor, and friend, and devoutly trusted his labours amongst them might be crowned with abundant success.

Mr. ARTHUR BAILEY heartily seconded the welcome given by Mr. Hands. He said the influence of the Scarborough Unitarian Church was not confined to its own congregation—it spread and influenced the thought of the town. There were a great many more in the town who held Unitarian opinions than professed them, and though they knew that possibly half the population of Scarborough were allied to them in sympathy, they would very much prefer to see them worshipping in that Church.

The Revs. CHAS. HARGROVE, M.A. (Leeds), W. W. BLAZEY, B.A. (Rotherham), and H. W. PERRIS (Hull) also ably addressed the meeting, and offered to Mr. Williams, on behalf of the Yorkshire Unitarian ministers, a hearty welcome and promise of support at any future time.

The Rev. S. FLETCHER WILLIAMS on rising was received with prolonged applause. On behalf of his wife and himself he heartily thanked the meeting for their reception, which was only the public endorsement of the very hearty greeting they had received from all the members of the congregation in their own homes. He also thanked his brother Yorkshire ministers for their sincere and warm support. Both his wife and himself would endeavour in the future to deserve all the extremely kind and flattering things that had been said. No doubt there were people in Scarborough who wondered what it was they were trying to do at that church. No doubt the largest number of orthodox people in the town who thought of them at all thought of them as deniers, as a church intent upon denouncing as false what they believed to be true, and upon treating with disrespect that which they held to be sacred. That was an entire misconception of the work he should try to do here, and of what all Unitarian ministers were trying to do, and the aims to which they aspired. The staple of their preaching was not negative but positive, not destructive but constructive. It was addressed to the realities and experiences of human daily life, and the controlling and dominant aim of their work was to build up and strengthen human daily life in what was true, right, noble, Christ-like, and God-like, and thus to bring on amongst men the kingdom of heaven on earth, by which they meant purity of family life, wholesomeness, genuineness, and generosity of social life, justice, righteousness in civil and political life, and reality in religious life. They had a gospel to preach—glad tidings. The belief in the Bible as one perfect piece of inspired truth was passing away in the fire and smoke of a great contention, but their Church held that there was divine truth in the Bible which must be separated from the dross. The belief in the Trinity of deities was passing away, and he very much doubted whether a century hence there would be a single soul who would believe in that strange and contradictory doctrine. But in that Church was a place for the truth which must stand throughout all time, the truth as old as creation, and as fresh as the morning's dawn, of the one God, immortal, invisible, whom no man had seen or could see, and who fulfilled himself in many ways, and by the mouth of all holy prophets who had been since the world began. The belief in the fall of man and his consequent utter helplessness was fast passing away. The fall was the rise of man, and so far from being helpless he was the most wonderful creature of which they had any knowledge. Heaven was to be earned, as all great and noble things were, by pure and honest striving through which they became meet for Heaven; and hell was not a State prison into which men were to be thrust for an endless eternity, but was rather an infirmary where men suffered for their sins; but whence, through that very suffering, they should find their way to a better life, and be more fully

prepared to enjoy eternal life. The Church was not like a number of block houses in an enemy's country, but was the whole world of good men and women, in all ages and in all lands, all those who had been seeking after God. That was the faith that was held in that Church, and which he should preach. Their own Church had a glorious function to perform: to show that all goodness was divine, and that the Church had no patent-right to the saintship, but that the true Church consisted in the goodness of all hearts, the innocence of little children, the hopefulness of youth, the care of manhood and womanhood, and the trustfulness of old age. Those truths must be an inspiration to their own lives. Unless they developed the graces and fruits of goodness, their advocating so large and generous a faith would be of little avail. It was only when these truths had taken a thorough hold upon their hearts and minds that they could do real and successful work in that Church.

Mr. H. J. MORTON moved a vote of thanks to the chairman, those who had arranged the tea, the speakers, and performers. He added a few words of welcome to Mr. Williams, remarking that if they, as a congregation, did their duty by him, Mr. Williams would undoubtedly do his duty to them. All were anxious for a united church.

Mr. R. A. MARILLIER seconded, and the motion was heartily approved.

The Revs. E. CEREDIG JONES, M.A. (Bradford), and F. HADYN WILLIAMS (Whitby), and the CHAIRMAN responded, after which the proceedings concluded.

BIRMINGHAM UNITARIAN DOMESTIC MISSION.

The forty-ninth annual meeting of subscribers and friends of this Mission was held in the People's Hall on Friday, May 3. Mr. HOWARD S. SMITH presided, and amongst those present were the Revs. Dr. Crosskey, B. Wright, W. J. Clarke (missionary), Messrs. W. Lowe, J. Mott, H. Nettlefold, H. New, jun. (honorary secretary), W. H. Payne, W. J. Newton, &c. There was a large attendance.

The forty-ninth annual report of the committee stated that, with the aid of a few friends, the necessary funds were obtained for putting the interior of the chapel into a proper state of repair, and it had been thoroughly cleaned and redecorated at a cost of about £70. The cost of carrying out the original scheme of the committee would be about £1,000, and when all the accounts were settled there would be a balance on the wrong side of about £250. The treasurer's account was again unsatisfactory. The balance due to him at the end of the year was £219, being an increase of £55 on the previous year, and showing for the past two years that the expenditure had exceeded the income by about £55 a year. A special effort would be made during the coming year to alter this state of things, and it was hoped that a generous response would be made to the appeal when it came.

The Rev. W. J. CLARKE, in his report, stated that the work of the year had been successful. The operations of the Mission had been extended without curtailing the usefulness of any of the other agencies. The average attendance at the chapel services had been the largest they had yet reached. The average attendance at the adult Sunday morning class for the year had been 112; and the attendance at the week-day classes was quite satisfactory. The other work of the Mission, both educational and philanthropic, had been successfully continued and extended. He believed they might now claim for the Mission that, in its many and varied activities, and in the extent to which it now provided for the religious, educational, social, and philanthropic needs of those connected with it, it might be ranked among the most successful institutions of the kind in England. All the other matters of importance having been pretty well disposed of, the question of an increased income now came before them, which could no longer be delayed. To continue the work on its present basis without this was impossible. It was therefore, in his judgment, a supreme and urgent necessity that steps should immediately be taken with the view of ascertaining how best new subscribers might be obtained, and to what extent, if any, their present subscribers might be willing to increase the assistance they were now giving. The report stated that the following agencies were all now in active operation in connection with the general work of the Mission:—Sunday-schools, adult Sunday classes, fourteen week evening classes, Band of Hope, gymnasium, military band, library, news and reading room, ladies' committee, mothers' meeting, sewing society, provident institution, weekly entertainments for the people, &c.

The CHAIRMAN moved a resolution for the adoption of the report, and expressing hearty sympathy with the Rev. W. J. Clarke in his work, congratulating him on the success achieved during the year, and recognising the assistance of Mrs. Clarke in all departments of the mission work. He said they were satisfied that the work had, during the year, been extended in new directions, and that the objects for which the Mission was established had not been lost sight of.

Mr. W. LOWE seconded the motion.

The resolution was carried, and was briefly acknowledged by the Rev. W. J. CLARKE.

The Rev. Dr. CROSSKEY next moved a vote of thanks to the officers for past services, and that they be re-appointed. The enormous amount of voluntary work in connection with the Mission could scarcely be estimated. He saw in the prosperity of the Mission the natural growth of the seed sown in past years.

The meeting was throughout of a most encouraging and satisfactory character.

SHORT REPORTS.

CHELMSFORD.—The second service for the people arranged by the Committee of Chelmsford Unitarian Church took place on Sunday afternoon, the 28th ult., in the Co-operative Assembly-room. There was again a crowded attendance, and the speaker on this occasion was Mr. J. Tinkler, of Forest Gate. The service began with a selection by the string band; and included readings from Scripture, &c. Mrs. Hoskins (of Forest Gate) sang two solos, and Mr. Hoskins also sang. The subject of the address was "The Realisation of God." Mr. Tinkler said ever since the beginning people had been asking—"What is it that makes a Christian?" and some said, "This person is no Christian, because he does not believe this or that." The Church had formulated creeds and labelled them as essential to salvation. It was a mistake. The realisation of God came not from without, but from within. Too much stress was laid upon a profession of belief in certain dogmas; and too little importance was attached to right living. In the evening a somewhat similar service was held in the Unitarian Chapel, Legg-street, which was crowded to excess. Mr. Tinkler spoke on "The righteousness of God," and special music was again given. On the following day Mr. Tinkler lectured on "The Use and Abuse of the Bible." The Rev. E. S. Anthony, M.A., of Bury St. Edmund's, occupied the chair, and there was a fair attendance.

LEIGH.—The Rev. P. Holt, minister in charge, preached the annual sermons last Sunday. Special hymns and anthems were sung, and the collections amounted to £6.

LONDON: FOREST GATE.—On Sunday, May 5, after the usual evening service, conducted by the minister, Mr. J. Tinkler, a special service of sacred music and readings was rendered by the choir and friends, following with opening and closing hymns, in which the congregation joined, an interesting service, extending a little over an hour. About 100 persons were present.

LONDON: GUILD OF THE GOOD SHEPHERD.—The monthly meeting of the Guild was held on Thursday, May 2, in Essex Church schoolroom, when the service was conducted by the Warden (the Rev. W. Carey Walters). The next meeting will be held at the same place on Thursday, May 30.

LONDON: WOOD-GREEN.—The first of a series of lectures on "Unitarianism," which bids fair to prove highly interesting, says the *North London Echo*, was delivered in the Assembly Rooms, on Sunday evening last, by the Rev. Professor Upton, B.A., B.Sc., of Manchester New College. Although this was the first of the series—there being four to follow—the established reputation of the rev. lecturer drew together an audience which exceeded the expectations of the promoters of the movement, and afforded encouraging signs of future success. The subject of the lecture was "Inspiration and Revelation;" and the wide experience, sound scholarship, and terse diction of the lecturer served to condense into an address of about fifty minutes an exposition and justification of the views held by the Unitarian body on these absorbing and important topics.—We have been informed that the succeeding lectures will be preceded by a short pianoforte recital of sacred music, occasionally relieved by a vocal solo from one or other of the orators.

LOUGHBOROUGH.—The annual Sunday-school sermons were preached on Sunday, May 5, by the Rev. Walter Lloyd. There was a large and encouraging attendance at both services, and the collections amounted to upwards of £11.

MIDDLESBOROUGH.—Our correspondent writes:—The anniversary of the Unitarian Church was held on Sunday last, when the Rev. S. Fletcher Williams preached to large congregations. The sermons were able, and delivered in an earnest and effective manner. On the following Monday evening a public tea was provided in the school-room adjoining the church, to which many sat down. Mr. T. F. Ward presided over the subsequent meeting, which was well attended. Suitable addresses were given by the Revs. S. Fletcher Williams, W. Birks, of Sunderland, E. C. Bennett, of Stockton, Mr. Geo. Lucas, of Darlington, and Mr. C. Bell, of Redcar. The Rev. John Bevan (minister) gave out a hymn, which was sung with great heartiness, and then pronounced the benediction. It must be very encouraging to the British and Foreign Association to find that their judicious help to the Middlesborough Church is beginning to bear fruit. Its

activity and earnestness are refreshing and promising. It is learning the lesson of self-help, which is so essential to the successful development of our mission churches. It is an indication of the growing and vigorous life of this church that its offertories have averaged more than £66 a year for the last four years. In 1885 the income for the year was £152 17s. 6d., including a grant of £58 15s.; but this year, with a grant of £38 15s., the income is £186 0s. 2½d. Besides, there is an organ fund, which has grown to about £90. The organ would certainly add much to the devotion and inspiration of the worship of this beautiful little church. Perhaps some of our kind friends who admire self-help in religion will kindly aid us to procure an organ.

SHEFFIELD: UPPER CHAPEL: APPOINTMENT.—The Rev. J. E. Manning, M.A., now of Swansea, has accepted the invitation of the Upper Chapel Trustees to fill their vacant pulpit. Mr. Manning will probably commence his ministry in Sheffield on the first Sunday in October.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.

ESSEX HALL.

SIR,—Mr. Bartram very properly calls attention to the neglect of Essex Hall as a rallying point for our Associations. I was not deterred by the inaccessibility of The Mall, Kensington, from attending the meeting of the London District Association on Monday last, although the journey by rail involved me in four changes, both going and returning. I must, however, confess that I could not help contrasting the ample spaciousness of Essex Hall with the crypt into which I descended by a tortuous staircase. With its distracting arrangement of overhead pipes, and an atmosphere redolent of the "washing up" which was going on in close proximity, I felt that the place was by no means worthy of the occasion, and that its preference to Essex Hall was a very unwise departure.

May 8.

BELPER: APPOINTMENT BY TRUSTEES.

SIR,—I should very much like to call the attention of your readers to a very autocratic abuse of power.

The Belper congregation had been requested by the trustees of the chapel to make choice of a minister for them to appoint. This was done, with the result that the members were, *without a single exception*, in favour of the Rev. Alfred Turner, of Raloo. Three of the trustees were also of the same opinion; but the remaining eight who attended the meeting last Wednesday (none of them members of the congregation) set aside our recommendation, and appointed the Rev. J. Kertain Smith, of Flowery Field, although not the slightest objection to Mr. Turner could be brought forward by them.

It is to be hoped that as Mr. Smith fully understands how the matter really stands he will have sufficient courtesy and good sense to refuse the offer.

BERTRAND PAYNE.

Belper, May 6.

UNITARIANS AND THE CHRIST.

SIR,—"Old-Fashioned" does not represent the views of old-fashioned Unitarians. The British and Foreign Unitarian Association "is formed for the promotion of Unitarian Christianity"; its founders, and the generation that followed them, emphatically claimed to be Christians, and maintained their Unitarianism as "the doctrine of the Gospel." Those who loved to call themselves Christians would be the last to refuse to speak of Jesus as Christ. By doing so they did not commit themselves to the superstitions of those who have claimed the exclusive right to be called Christians, nor to expectations of the Jews which Jesus disapproved. Theists do not object to speak of "God," though the strangest errors have been associated with the term. We need not hesitate to call Jesus "the son of God" since we too are sons of God, nor to call him "Christ," the anointed, since we may share that anointing (1 John ii. 27, iii. 1, &c.). It was not as "the good carpenter of Nazareth, who is lovable by reason, partly, of his very errors and limitations" that our fathers (and some of their descendants) called Jesus "Lord," but because they knew of no other lord so eminently deserving of the title.

"Old-fashioned" Unitarians were scripturalists, and they could not object to regard the Lord's Supper as the Communion; it is so described by Paul (1 Cor. x. 16, 17). Catholics call it the Mass. Sacramentarians may term it the Sacrament. It has been described as the Eucharist, from the thanksgivings in the service. Paul speaks of it

as the Lord's Supper; as now administered it is by no means a supper, but it still is, or should be, a communion, communion between those who partake together, communion with Christ and with those who love him—not a mere worldly fellowship, but a "holy communion." Let me suggest to Mr. Walters that this service seems less appropriate to Good Friday than to the anniversary of the Lord's Supper on the previous evening. Jesus did not ask to be remembered as he hung on the cross in torture, but as he broke the bread and shared the cup with those who loved even though they misunderstood him, and whom he loved to the end.

R. L. CARPENTER.

May 6.

SIR,—“Old Fashioned” is apparently enjoying himself in having a showy, learned fling at the Rev. Carey Walters, of Essex Church. In his two letters he objects to Christology being associated with Unitarianism, and expresses his approval, with a good deal of iteration, of the excision of Christology from compilations of hymns and liturgies. Surely, Sir, this is modern Unitarianism, and he must be new-fashioned instead of old-fashioned; but, then, unfortunately, he does not seem to know it. It may seem a pity to try to enlighten one so benighted, for “Where ignorance is bliss,” &c.

A RURAL UNITARIAN.

[We have received several other letters on this subject, which are unavoidably deferred.—ED. *Inq.*]

“A NATIONAL CHURCH.”

SIR,—In your otherwise excellent report of my lecture at South-place on “A National Church” I am made to say that some people think the incomes of Nonconformist ministers would be improved by disestablishment. For “incomes” need “social status,” and the report is correct.

My own belief is that in no arbitrary way can the social status of any particular class be made better or worse. It depends on the individuals. At the present moment there are many Nonconformist ministers whose social status is far superior to that of many clergymen of the Established Church. In the long run, those clergymen who are the best educated and the best paid, and who minister in the most important churches and chapels, will always have the best social status. Everything, no doubt, is due to high-sounding hierarchical distinctions, and to the presence of bishops in the House of Lords. But in these matters I take it that the changes brought about by disestablishment would be chiefly to the advantage of the Roman Catholic Church, which can pit a cardinal against an archbishop, and which will probably before long have an official representative at Court. But social status is, after all, a comparatively unimportant matter.

In my judgment, some prevalent ideas about “religious equality” are chimerical. What I take to be desirable and attainable is that the State should give the preference to no particular doctrines or opinions, and to no special liturgical forms, but should retain, subject to local control in matters of detail, the buildings and endowments of the National Church, for the service of religion as understood by the particular congregations. And to prevent this congregationalism from becoming narrow, as also to secure the reasonable independence of the clergy, I advocate the patronage being placed in the hands of responsible and representative bodies, such as Committees of the District or County Councils.

In the main my views on this subject are those of the late Arnold Toynbee; but numerous details are involved on which it is not easy at present to form a definite opinion, this proposed alternative to disestablishment being a comparatively new idea. My experience has been, however, that whenever the question is discussed, and the general principles of the scheme are understood, it is admitted that it would check more effectually than disestablishment the evils which that measure is designed to meet, while it would retain the National Church property under conditions which would not hamper the liberal developments of religious ideas. Oxford and Cambridge are in process of being “nationalised” in my sense of the term; and the same process ought to be begun in the National Church. In my lecture I quoted Burke's phrase—“Wisdom cannot create materials, her pride is in their use.”

ARTHUR W. HUTTON.

National Liberal Club, May 6.

GENERAL BOULANGER.

SIR,—The estimate I have formed of the character of this General is altogether different from that expressed in the *Inquirer* of April 25. By the fact of his exaltation to the position of Minister of War the antecedents of the man must have been excellent. That he has no prominent records to show of great victories should not to a man of peace like yourself, Mr. Editor, be a slur upon his fame.

While Minister of War he was respected by all his countrymen, and

especially by the Army, because in the important position he occupied he did his duty by careful attention to all the details of his office, and by a warm interest in the personal welfare of the soldier. A man of capacity, proud of his command (as every commander should be), is suddenly cashiered, impelled by the exigencies of the political position, by his compeers. The man with the soldier's spirit feels the injustice of the degradation; his only resource is to vindicate himself before the nation, and the hearty response to his candidature for a voice in the control of his country's affairs showed him that he had taken the right step, and confirmed him in his sense of the great injustice inflicted upon him.

Whether the future will bring to him success or failure is not the point in question. Nothing succeeds like success. It is success that crowns the living head with laurels, whilst the martyr gets his laurels from posterity.

It may be that General Boulanger is not taking the wise course in attacking the present rulers of the struggling Republic, to which our sympathies may be justly given. But a noble exile surely deserves a generous thought. Until these last sad days his career has been brilliant, and looking at his fine profile I feel much for the man.

May 4.

HIS FRIEND.

UNITARIANISM IN NEW ZEALAND.

SIR,—A former member of my congregation has sent me a copy of the *Buller Miner* newspaper of Feb. 22, which contains a letter, evidently by my friend, calling attention to the want of Unitarian Christianity in an organised form in that colony.

The following extract may through your columns arrest the attention of others of the same way of thinking:—“I believe such a church would be well attended here. I know a few persons like myself who are at present as sheep without a shepherd, who I am sure would attend such a place readily. The service might be conducted for a time by members of the congregation, reading selected or original discourses, and there are excellent collections of hymns used by the Unitarian Churches in the old country.” The whole of the letter is interesting; but enough has been given to invite the attention of your readers.

HENRY WILLIAMSON.

Dundee, April 30.

OBITUARY.

MR. WILLIAM KAY, J.P., ADELAIDE.

WE have just received news of the death of Mr. William Kay, of Adelaide, a gentleman who has long occupied a very prominent position in the support of the Unitarian cause in that city. Mr. Kay, who died on March 27, in his sixtieth year, was a native of Newcastle-on-Tyne, which town he left in 1850 to settle in South Australia. He was engaged in turn with several firms of auctioneers, and displayed great ability and energy in business. He was member of Parliament for East Adelaide in 1875-78, but did not seek re-election. He was a Director of the English, Scottish, and Australian Chartered Bank, of the Mercantile Marine Insurance Company, of the Mortgage Company of South Australia, of the Trustee, Executor, and Agency Company, and of the Australian Mutual Provident Society. He also devoted much of his time to serving the public in honorary capacities. He was for some time a member of the Board of Management of the Adelaide Hospital, and he was one of the Commissioners of Public Charity in connection with the Hospital, having held that position ever since the Commission was established. He was for four years a Visiting Justice to the Dry Creek Labour Prison, and took an active part in the management of the Deaf and Dumb and Blind Asylum from the time of its establishment. He was attorney for several absent colonists, including Sir Arthur Blyth, C.B., K.C.M.G., Agent-General for South Australia in London, Mr. Neville Blyth, Mr. Thomas Cox, and others. Mr. Kay was one of the founders of the Unitarian Christian Church in Wakefield-street, in which he took an active interest up to the last. He leaves a widow, four sons—Messrs. Edward, R. H., Herbert, and F. W. Kay—and four daughters. Mr. Robert Kay, the Director and Secretary of the Public Library, is his brother.

At the funeral a very large and respectable assembly was present, including many officers of state and gentlemen connected with the legal and other professions. The Rev. J. C. Woods, B.A., conducted the service, and paid a high tribute to the character of the deceased gentleman.

We may add that in early life the late Mr. Kay was a member of the congregation of the celebrated Rev. George Harris, and all through his career he manifested a deep and practical interest in liberal religion both in the Colonies and at home. He may be remembered as one of the speakers at the anniversary meetings of the British and Foreign Unitarian Association in 1878.

The Inquirer.

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ESTABLISHED 1842.

LONDON, MAY 11, 1889.

THE MEDICAL CHARITIES OF LONDON.

It is nearly twenty years since a large and representative gathering of medical men instituted an appeal for some much-needed reforms in connection with hospitals and dispensaries in the metropolis, chiefly in regard to the relief given to out-patients. Various steps have been taken towards arousing public opinion on the subject, one of the last efforts consisting of the formation of the Hospitals Association in 1883. This Association finds itself practically powerless to effect any appreciable improvement in the affairs of these institutions, and it points to a Royal Commission as the best method of attaining the objects desired. A valuable series of papers and statistics has just been issued by the Charity Organisation Society*, with a view to educating the mind of the public on the subject, and the following are among the more important statements which we find in this publication.

The district to which the figures refer contains, roughly, four millions of people. Of these one in seven on the average gets outdoor relief each year in the General Hospitals alone, while even a higher proportion is found of cases relieved by Special Hospitals, Free Dispensaries, and Poor-law Dispensaries. To quote the figures taken from the returns of the institutions themselves, where returns are made, and from the best authorities otherwise, it appears that from 11 General Hospitals, with medical schools attached, 551,663 out-patients obtained relief in 1887; from 8 General Hospitals, without schools, 107,151; from 67 Special Hospitals (such as Children's, Consumption, Cancer, &c.) 398,038; from 26 Free Dispensaries 162,219; and from 44 Poor-law Dispensaries 114,983; in all no less than 1,357,405 out-patient cases for one year. This does not include Hospitals for Infectious Diseases, and several outlying and smaller institutions of a more or less private character are also left out of account. Turning to the figures respecting in-patients, it is found that the 86 Voluntary Hospitals provided nearly 9,000 beds, with a total of 76,898 in-patients in the same year. The annual expenditure of these charities is £657,767, with a gross deficit of £24,000. These enormous totals are apt to convey but little practical information to the unreflective, but we are convinced that they will not be perused by our readers without a growing sense of their deep significance. It would appear that, allowing for duplicate applications by the same patient, there are considerably over one million persons, *i.e.*, practically one-fourth of our population, seeking benefit at these institutions.

It should not be necessary to point out how dangerous such a state of things must be if long continued. The mere existence of so large an amount of physical misery would receive greater attention were it not a fact beyond dispute that many of the cases are not at all serious, and are chiefly forthcoming because of the facilities afforded to fussy women to rush off to the hospital on the slightest pretext. As it is, there certainly is sufficient suffering to call forth every effort on the part of intelligent people to prevent, as far as possible, by a judicious training and by a healthy system of life, the recurrence of physical evils on so large a scale. But the moral evils involved in a state of things such as these figures represent are, if anything, more appalling than the physical. The pauperisation of so great a mass of our population cannot be accomplished without concurrent demoralisation, the issues of which are terrible to contemplate. It may be argued that in a community properly organised it ought to be possible to relieve every want without inflicting on the relieved the sense of degradation. State benefits can be received by the whole population without any sense of humiliation; but individual dependence on eleemosynary aid, furnished as a result of painful appeals to the charitable, and the passport to which is in many cases cadged by the unfortunate rather than spontaneously given to the deserving, introduce a principle which cannot enter into any life without robbing it of its finer instincts. It is on this aspect of the question we feel bound to lay stress. The economical arguments against the continuance

of the present system, which offers every encouragement to wastefulness and overlapping, we can leave with perfect confidence to abler hands. But in the name of all that is honourable in humanity we protest against the continuance of this enormous pauperisation that is subtly going on. When only 200,000 persons out of our vast working-class population are found contributing, through Provident and Part-pay Dispensaries, to the cost of medical advice and assistance, we are in a bad case, and the longer such a mismanagement of benevolent endowments and funds raised for charitable purposes goes on we shall have to deplore a similar lack of self-respect and of self-help. The time is past for such haphazard methods as once sufficed; we need to look the facts squarely in the face. If we must go on to further Socialism, and add to our programme of Free Schools, the additional line of Free Hospitals, let it be done candidly. The "Free" character of State institutions is not demoralising, since all the workers help to pay for them. We should not, therefore, oppose the State control of, and the popular right to, the use of the Hospitals. Recognising the difference, however, between medicine and education, we should hesitate before committing ourselves to the advocacy of State Hospitals, except for the absolutely poor. But the one thing that cannot be tolerated is the existence in their present form of charitable institutions, the charity of which is so liable to abuse as the present London Hospitals. We commend the pamphlet to most serious attention.

THE JAPANESE MISSION.

THE letter in our issue of 27th ult. respecting Mr. KNAPP and his work in Japan suggests some general thoughts on the subject of missionary work in far lands. Our Liberal Churches, commonly called Unitarian, have never been much given to spreading their views of religious truth. Their whole record of foreign work begins and ends with the little chapel in Madras. The excuse commonly made is that our views have grown so gradually and have so constantly thrown out new outposts that there has been no clear rallying point round which enthusiasm has developed itself. "What was the use of bringing people into a camp which may have to be struck to-morrow to recommence the forward march?" But this is surely no sufficient reason for inaction. If all political reformers of bygone days, seeing that what they contended for was only one step onward, but not final, had therefore sat down to await the full outcome of their principles, what would have been the state of society to-day? If men of science had forbore to apply the new discoveries they had made to useful ends because some more illuminated descendants might one day find out a better way, how would civilisation have advanced? What each generation has to do is to use in boldness and faith such light and knowledge as it has got, relying on coming generations to do the same. Now this applies equally to men of religion. The possibility of further unfoldings of truth does not exonerate them from making known what they have attained to; all the less so because it is a well proven fact that the surest way of learning better things is to faithfully teach and practice the best we now know. Great thoughts hidden away in napkins of sloth or of over cautiousness moulder and perish. Given boldly forth to the four winds of heaven they fructify and bear nobler fruitage than any man dreamed of.

The Liberal Churches have been liberal *in* but not liberal of their thinking. They have been dumb where they should have spoken. They have whispered in the closet what ought to have been proclaimed from the house-tops. Their motto seems to have been "Tell it not in Gath!" But how cold and selfish such a policy is! The world has a clear claim upon all discoverers or recoverers of truth. To lock up bread while the children starve is no worse than to see multitudes groping in darkness or dim twilight and hold out no kindly light, no guiding hand. How suicidal also is such selfishness! "He that seeketh his life shall lose it." He that is afraid or too indolent to speak his best word grows less and less capable of speech, till at last he is stricken with dumbness.

But surely the time has come for action, for a stirring up of a new wave of life and zeal. Take the case of Japan. Here is an acute, intelligent people, who for long generations have been shut up within their own land in mysterious isolation. At last they have thrown open their doors to new races and new ideas, and the so-called "civilised" world finds with amazement a high civilisation of untold antiquity, and charms of character and conduct which put to the blush our most advanced nations. But the traditional religions of this strange race have mouldered and become effete, and out of a sense amongst their best thinkers that a nation must have a religion arises a demand for light and teaching in respect to Christianity. The most influential of their leaders see that

* "Memorandum on the Medical Charities of the Metropolis, &c." Price 1s.

some form of Christianity is almost inevitable, yet they distrust the dogmas usually identified with that name. It is as yet an almost clear field, but the history of coming centuries is being shaped to-day.

Partly from Japanese who have been educated in England and America, and partly by the zeal of our American brethren in sending Mr. KNAPP as their envoy, increasing numbers of the finest thinkers are turning their thoughts to Unitarianism—not the old dogmatic form of that faith, but the great broad general principles of Christian Theism. A few years of downright earnest effort and enthusiasm would almost to a certainty decide the religious future of Japan, and the door is set wide open, and a hearty welcome awaits us. Never in the world's history has such an emergency arisen; never has such a glorious opportunity for showing the high value of a rational theology been given. What are we going to do about it?

"Ah," rises the pessimist cry. "It is all we can do to pay our way and hold our own at home, and are we to shoulder another burden? Remember about the last straw, &c." No cry could be more fallacious. It is a well-known fact in the Orthodox Churches that foreign missionary work, so far from weakening or impoverishing the home work, has always been found to result in quickening and stimulating it. The Churches which do most abroad are those which are full of throbbing life in themselves. The Sunday-schools where the children are taught to bring their pence to the missionary box are among the best teachers of the value of religion and the pleasure of self-denial. The Liberal Churches alone deprive themselves of this incentive to zeal and growth, and they have their reward in timidity and apathy.

Can no steadfast effort be made to arouse this dormant interest, so that we may extend the borders of our sympathies to distant lands? Is there no deeper depth of earnestness and self-denial amongst us than has yet been plumbed. Has the wide world no claim on our religious life and thought, or is it so poor that it is not worth publishing abroad? How long shall it be said that churches are select clubs for the benefit of seat-holders only?

The command, "Go ye into all the world, and preach the Gospel to the whole creation," is not nugatory because of doubtful origin. It is of the very essence of all true faith, and is binding upon every quickened heart. "Give, and it shall be given you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." H.

SPECIAL ARTICLES.

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WANTED HISTORICAL DOCUMENTS.

THE present is probably the most propitious, certainly not the least crucial, moment to bring before the attention of all our churches a matter of unique and pressing importance—one, too, on which there is no little danger of disagreement. For almost twenty years the Royal Commission on Historical Manuscripts has been pursuing its labours and producing its invaluable reports, and yet in the whole of this time and through the whole of these reports there has appeared little, if any, notice of a subject that is of singular interest alike to the general student of English Dissent and to our churches in particular. Notwithstanding the vast extent of the historical material and especially of the pamphlet literature of the civil war period there still rests over the religious history of the Commonwealth period a thick darkness—a darkness that will not be dispelled except by the production of that most reliable and exclusive historical evidence which has hitherto, unhappily, been almost entirely wanting. We allude to the "records," "proceedings," or minutes of the various religious associations that were formed in several counties, whether distinctly Presbyterian or merely Puritan, voluntary or obligatory, whether provincial, classical or parochial. That such material exists is a known fact. What is not known is the extent to which it does exist; and it is probably only by the active and sympathetic co-operation of all the Dissenting Churches in the land, and of our own Church in particular, that a thorough investigation into and settlement of this matter is possible.

The generally accepted statement with regard to the religious history of the Commonwealth has been that the attempt to set up the Presbyterian form of church government and discipline was successful only in London and Lancashire, and that its operation in those two "provinces" and its establishment elsewhere were prevented by the triumph of the Independents. Neither statement is correct. We know for a fact that the classical organisation survived quite up to the Restoration, and we also know that other counties besides Lancashire were organised under the Presbyterian government. Derbyshire was quite regularly so organised; so, too, was Nottinghamshire;

so also may have been Devonshire and Essex, Somerset, Dorset, Berks and Cheshire, Shropshire, Gloucestershire, and Warwick. Incidental references exist which can justify each of these instances.

But how comes it that the above erroneous view has been so quietly acquiesced in? It is due to the simple fact that the proper historical material—the minutes of the proceedings of these various associations—have not been accessible to the historical student. If such manuscript escaped destruction at the restoration of Episcopacy it was probably taken into the custody of the particular minister who had been most active in the conduct of the classis of his district, to be by him handed down either to private individuals or to some dissenting Church; and there is no reason to doubt that there is still such material in private libraries and also existing hidden away in the safes of our oldest Dissenting Churches, Presbyterian, Independent, or Unitarian. It is distressing to contemplate the supineness of these persons or bodies towards material of such unique importance and interest. The existence of such of these manuscripts as are known to be still intact is almost a secret confined to the local antiquarian or the specialist. And the preservation and discovery of these would seem to be occasionally purely matter of accident. Our knowledge of the ecclesiastical organisation of a whole county depends upon such a minute book, the history of which is thus given by the editor, the Rev. J. C. Cox:—

"In the voluminous collections of the late Mr. Bateman, of Middleton, by Youlgreave, we found some four or five years ago a reference to a manuscript minute book of the classical Presbytery of Wirksworth during the Commonwealth. Knowing how exceedingly rare are any documents pertaining to the ecclesiastical history of that period no pains were spared in the endeavour to ascertain if such a book were now extant. But it was not until 1879 that the book was traced to the possession of Philip Hurt, Esq., late of Wirksworth, who inherited it from his uncle, Mr. Charles Hurt."

Walker, the author of the well-known "Sufferings of the Clergy," placed in the Bodleian his copy of the proceedings of the second Lancashire classis, which had been communicated to him by the Rector of Bury. All trace of the original has vanished, for more than one inquiry after it has been ineffectual. In the same way the only surviving record of the twelve classes into which London was divided was found within the last few years among the papers of Dr. Blackmore. In other cases the preservation of these precious documents is due to the zealous care of one or two dissenting chapels, as in the cases of the Nottinghamshire and Manchester minutes.

It is believed that this is a complete list of such manuscripts as are known to exist. But we ask—and strongly desire to press the question upon the trustees of our oldest chapels and upon private individuals, whose libraries do or may contain such material—is it possible that this is all the material that actually does exist? It is a distressing truth that historical matter does disappear, is continually disappearing; but we are not satisfied that we must acquiesce in the total disappearance of these records.

London was divided into twelve classes, Lancashire into nine, Derbyshire into six; there was also a provincial assembly in London and Lancashire, and Devonshire, and probably also in Derbyshire. Is it probable that authentic records of some half-dozen of these only have survived? Is it possible? Until a more rigorous search has been everywhere made, and until the Royal Commission on Historical Manuscripts has completed its labours, we decline to believe it. Meanwhile, our object is to stimulate the trustees of our older and more historic churches to a sympathetic interest in the matter. It would surely be a slight matter for each body carefully to examine its own records, and in case of discovery to report it to the Manuscript Commissioners, or perhaps even to deposit the treasure in the British Museum. The following is a list of places where discoveries may be hoped for:—In Gloucestershire: Cam. In Lancashire: Blackburn, the meeting place of the 3rd classis; Warrington, 4th classis; Walton, 5th classis; Croston, 6th classis; Preston, 7th classis; Lancaster, 8th classis; Aldingham, 9th classis. In Derbyshire: Chesterfield, Glossop, Bakewell, Derby, Repton, Melbourne, Breadsall. In Warwickshire: Coventry. Besides many others. But whatever the event, we feel sure that we should, as a body, merit and gain the gratitude of the historical student, for, as Chas. J. Fox says, the next best thing to finding historical material is to make sure that it does not exist. Our earnest wish in penning this article is that such kindly action may be stimulated, and that it will not be entirely fruitless. W. A. SHAW.

CHARITY ORGANISATION SOCIETY.

WHEN in our recent article, "May Meetings and Charity," we spoke of the Charity Organisation Society as often misunderstood and abused, we certainly did not expect a correspondent to supply us with a striking illustration of misunderstanding at least. "John Hampden"

has done this in a very notable way. He charges that Society with expending £18,944 5s., and "then the surplus is doled out in a way that would lead one to suspect that their whole income was about £500 a year," and further that "50 to 60 per cent. and upwards of their yearly income for salaries and other controllable items before the object of the various donors is considered." We must assume that "John Hampden" had the last, or some recent annual report before him when he made this statement. Let us now test his accuracy—to say nothing of his candour—by the last annual report of the Society, a copy of which, with its carefully audited accounts, is forwarded to every donor and subscriber—a very high class constituency, quite capable of detecting and exposing any malversation of their contributions.

The actual income of the Society for the past year, in donations and subscriptions, and a legacy of £100, was £7,662, and as the Society pays its way from year to year, it could not thus receive and expend a sum of nearly £19,000. "Yes, but it received other sums," and this is true, only "John Hampden" does not say how these other sums were expended, but leaves the impression that they went mainly for salaries and other kindred expenses. Let us take, then, the main items, exclusive of the £7,662. Here, for instance, is £1,197 16s. 10d. directly forwarded for relief, every penny of which went for that purpose to the poorer district committees. Again, £333 17s. 6d. forwarded for surgical appliances, all spent, and much more, in supplying 1,257 afflicted persons with instruments needful for health, locomotion, and daily work, of one kind or another. £3,242 8s. 7d. for convalescent cases, by which nearly 2,000 persons were sent to country institutions for periods varying from a fortnight to six months—an admirable mode of restoring the bread winners of a family, as well as women and children to health and vigour. The average cost of each was about £1 11s., partly raised by the Society's district committees, of which there exist forty, the office expenses and inquiry agents' salaries being met out of the general funds of the Society. For the relief of special cases a sum of £1,334 8s. 11d. was raised, and was wholly devoted to this object. For emigration cases passed by the district committees £975 18s. 3d. In the last year 377 cases came before the committee, and 458 persons were sent out—of these 147 were assisted to emigrate to Western Australia. The various district committees raised £8,044 7s. 7d., and with contributions from other charities expended £16,869 4s. 6d. These committees dealt with in the past year 24,753 cases, of which they assisted on the Society's two main principles, careful inquiry and adequate relief, 13,431 persons. No better proof could be given of the *bonâ fides* of the Society and the zeal of its members than the fact of their many large personal contributions. Thus we find the chairman of the emigration sub-committee, Mr. John Martineau, contributing £350 to that object, and the vice-chairman of the general council, Mr. J. L. Foster, contributing £150 to the general fund. Our readers will now be able to judge whether "John Hampden's" allegations are at all borne out, that "the surplus funds of the Society are doled out in a way that would lead one to suspect that their whole income was about £500 a year! and some 50 to 60 per cent. and upwards of their yearly income for salaries and other controllable items before the object of the various donors is considered."

Let us add a word or two as to the labours of the Society. In addition to the highly efficient work of Mr. Loch, who is unsparing of his time and his fine abilities both as a speaker and writer, some 400 volunteer ladies and gentlemen—very many from the West-end—attend the weekly district committees, interview the applicants, and not unfrequently visit them at their homes. The hon. secretaries of these committees spend many hours at the local offices, without fee or reward other than that derived from their sympathetic efforts to assist the poor and needy. The Society has done great service in the detection of imposters, and the exposure of sham charities; and its influence is being more and more felt by the *bonâ fide* charities in securing a better and less wasteful administration of their funds. It has just issued an elaborate report on the Metropolitan Hospitals, and is taking action to attain a House of Lords' Committee to inquire into their management.

C. L. C.

CENTRES OF SPIRITUAL ACTIVITY.

THE MASS.

A LECTURE on the above subject was delivered at South-place Institute last Sunday by B. F. C. Costelloe, Esq. He said he had attempted a difficult task when last year he addressed them on "The Church Catholic." That afternoon he had a still more difficult task, for he supposed there was no institution which has been, and is, so great a stumbling-block to Englishmen as is "The Mass." To all Catholics the Mass is, and has been since Christianity began, the very centre of the spiritual life. But to the majority of Englishmen it

seems to be a relic of barbarism, a psychological enigma, an exploded superstition and aimless mummery. He holds that the lack of belief is in the main the outcome, not of an evil will, but of a lack of opportunity; and he therefore proposed to set forth the Catholic beliefs in language less strange to the habits of thought of the audience than is the common language of Catholic books of doctrine.

There is a large and important section of the people who have been drifting steadily towards Catholic belief. If they would reckon with the currents of the time, they could not overlook the startling growth of the pro-Catholic party in England. There are political leaders, judges, some of the greatest lawyers and scientific men, men in every condition of life, who find it possible and imperative to believe Catholic doctrines, as truths for which they would be willing to die if necessary, and by which they live as their main spiritual stay. This does not prove that the beliefs are true, but only that they are not inherently incredible.

The Mass was the *cardinal* fact of the spiritual life of all the Christian centuries—the link which binds the daily life of earth with all the holiness of heaven. It was the one essential act of the public worship of the Church, designing to combine the new idea of a sacrament with the old tradition of sacrifice. It is as complete in adaptation to every private need as it is rigid in its adherence to the ritual of the canons of the earliest liturgy. But above all else, it is the commemoration of the death of Christ, and of that Last Supper, when he left this ordinance to his disciples as a legacy and last command. Two facts relating to that Last Supper must be borne in mind—the sacramental doctrine of the Eucharist, and the belief that Christ then founded, by his recorded words and deeds, an ordinance since followed by the Church. It should be understood that Catholics believe in the "divinity of Christ" and in the "world-historic" scene in that "upper room." In that narrative they find the key to, and the warrant for, the office of the Mass. The lecturer thought they would agree that if the words recorded were said at all, their sense is not really doubtful; they were understood in but one way either by the apostles or their immediate followers—till at last Luther and his friends went hunting for new interpretations.

SCRIPTURE BASES.

Reference was made to the sending of Peter and John to claim the "upper room," and to the events connected with the Passover, as narrated in the three synoptic gospels. "He took bread, and giving thanks he brake it and gave unto them, saying take and eat, this is my body which is given for you. This do in remembrance of me." These were strange sayings, either senseless or supernatural. "I am the bread of life." "The bread I will give is my flesh." And they cried out, "How can this man give us his flesh to eat?" But Christ replied, "Except ye eat the flesh of the Son of Man ye have no life in you; he that eateth my flesh and drinketh my blood dwelleth in me and I in him." And when not the Jews only but most of his followers also resented the saying and walked no more with him, he did not retract one whit. He did not say that they had taken his words too literally. He did not offer a hidden meaning. He only turned to the twelve and said, "Will ye also go away?"

THE EARLY CHRISTIANS AND THE MASS.

The earliest followers of Christ kept up the commemorative rite in which the "giving of thanks at the breaking of bread" was repeated in an evidently sacramental sense. The first hint of it is in the story of the Supper at Emmaus, where the breaking of bread was the occasion of Christ's revelation to his followers. Immediately after Pentecost the converts continued steadfast in the "breaking of bread and prayer." Paul, after preaching to the Christians at Troas, departed after having "broken bread" with them. This breaking of bread was the central act up to which Paul's sermon was leading. In Corinthians Paul says, "I have received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread, and when he had given thanks, he brake it and said, 'this is my body which is broken for you; this do in remembrance of me.'" Remarkable evidence was also afforded by a comparison of the Ancient Liturgies and by the concurrent testimony of the earliest writings.

THE MASS SERVICE.

The liturgy always consisted of the "anaphora," preceded by a "double introduction"; the name of the *mass*, "missa," the dismissal, refers to this. The office of the catechumen begins with an "introit" or processional entrance of the priest and his attendants with a psalm and general confession. Then follows the "gloria," the hymn of the angels who welcomed the coming Lord. After this in order collects, scripture readings, and sermon. Afterwards the "expulsion of the catechumens," the "Second Introduction, or mass of the faithful." There was also the "offertory" on behalf of the brethren in want, preceded by a repetition of the "creed." Following this the symbolic washing of the priest's hands with the psalm "lavabo," to

remind the worshippers that they must be wholly clean for the solemn act that is to come. The "anaphora" contains the actual commemoration. It opens with that ancient watchword of the Church, *sursum corda*—"lift up your hearts to the Lord," and with the hymn called the "preface" in honour of the Trinity. Having read a summary of the events in the life of Christ the priest declares that the "Real Presence" of the Lord is "with us." There is silence! The priest lifts up the consecrated host. All the people bow down in prayer. The cup in like manner is lifted up. The chief ritual prayer is called the "Great intercession" (in which both the living and the dead are remembered) and other prayers are offered. When the "Agnus Dei" has been sung the priest and people partake of the communion. The solemn portion of the Mass is then at an end.

It is imagined that because the Ritual is in Latin it is useless to the people. But nothing could be less true. Latin is used because of the intense desire of the Church to preserve the fixedness of so important a tradition, and there is an advantage in the adoption of a universal speech. But anyone can have the text and a translation in parallel columns.

The need of prayer, the fitness of worship, the craving for a divine communion, and, above all, the realisation of the personal presence of God, these four were the abstract bases of the Mass, and were spoken of in the order here given, and at some length, by the lecturer. With regard to the latter it is not enough to know as an intellectual proposition that God is present. It is of much more consequence that we should realise it, so that His present nearness may be brought home to one's heart.

"ETHICAL CULTURE SOCIETIES."

SIR,—When I read last night, having just returned from abroad, in an Editorial Note in the *Inquirer* of April 20, that the Rev. J. M. Savage had stated some objections which seemed to be fatal to the Ethical Culture movement, I experienced a mingled feeling of interest and dismay. "Here now," I thought, "those difficulties are at last laid bare which have been troubling my own mind, and those weaknesses are no doubt displayed which I have long felt to be inherent in the Ethical movement; and perhaps I shall be convinced that I am wrong in working with it." For really I do not know whether the process of the New Reformation, germinating as it does in all the soil of modern life, and art, and thought, needs any aid from special free-thinking societies, or from abstract moralistic discussion, in order to attain the honest solid life of dutiful citizenship and human aspiration and communion which is plainly our goal to-day. And I am sure that all associations of a quasi-ecclesiastical type are liable to generate orthodoxy, and doctrinaire-ism, and casuistry, and to lead men to talk about their duty as if that were a substitute for doing it. These dangers are always before me; and if I had not found in those friends and representatives of the Ethical Culture movement of America, with whom I have the honour to co-operate, a practical faculty and grasp of social duty far beyond the common, with an entire absence of pedantry and exclusiveness, I should probably have been unable to work with them; and now, I thought, all these possibilities of error are to be unveiled by a sagacious and penetrating critic, and I am to be shown that, as *Ethical societies*, and apart from the practical work which any other society might do as well, we are useless if not dangerous.

So I turned at once to Mr. Savage's article and to the article signed "E. A."; but I did not find what I anticipated. On the contrary, I was reassured by them. Here, then, I felt, is the justification of our movement. It really is so. Here are people of the best kind, liberal, gentle, cultivated, wholly outside the trammels of Anglican or Puritan Orthodoxy, who still are accustomed to dissociate the actual from the ideal, to look for the better world in fancy and in the future, to think that the infinite consists in a very large quantity of the finite (or why should "infinite" life imply unending life?), and to imagine that those who accept in their natural meaning the words of Christ, "The Kingdom of God is among you," have a faith "which exists simply to make life as comfortable and pleasant as possible," or are, as the article signed "E. A." puts it, "prudent persons not to be despised for their limitation of outlook and desire," who being free from the fear of starvation think that the comforts of this world are good enough for them.

Now, the existence of any large body of men, who, not having the excuse of Orthodox superstition, still judge in this unintentionally cruel and inhuman fashion of those who have surrendered the belief in a future life is enough, I think, to justify the Ethical Culture movement. To the Orthodox world it is, for the present, idle to appeal. They have an awakening before them, not of one generation only, but of centuries. But for those who have come so far as to discuss simply and on a human basis what is best, what is true, what is needful for and

implied in good life, for them it may be well that there should be a visible solidarity among some who can call to them and say, "Courage, we are here in what you tell us is a desert; but we find that it is the Promised Land."

The *Inquirer* generously and cordially invites argument. And argument no doubt might be forthcoming; but the whole history of fine art, of religion, and of philosophy, appears to make the matter sufficiently plain. "They have Moses and the prophets—let them hear them." I venture most respectfully to submit that since the days of Kant, *i.e.*, for the last hundred years, the *onus probandi*, in the face of philosophical probability and authority, has lain upon any one who maintains as dogmatic positions, the future life, the personal Divine being, and the possibility of an intelligible answer to the question "Why should I be moral?"

I do not think, therefore, that philosophical argument will meet the needs of the class to whom the present discussion appeals. If it could establish the things they wish, it would only do so in some form which they could not recognise and would not accept. Practically, therefore, its verdict is against them. Experience is the test for the present purpose, not metaphysics. The dogmas on which Mr. Savage insists, for example, are not maintained by him on strictly intellectual grounds. They are held as mere postulates adapted to and capable of variation with the supposed necessities of the moral life; and since Kant wrote it has been impossible for any free-thinker to hold them otherwise. Therefore we can say *Solvitur ambulando*. "You do not see the ideal in the real, the infinite in the finite, the deity in the human spirit. Very well. So long as you, who, like ourselves, are seeking only the true and the good, have what we must feel to be this perplexing double vision, it is worth our while to band together and call ourselves by a name, simply in order to insist that our experience is different."

I do not believe in titles and sects; I do not desire to proselytise, nor do I particularly wish that the name "ethical" should become common; but I do say that Mr. Savage's letter convinces me that it is right for some of us to make an association and a "movement" in order to bring to the notice of those who are fighting their way out of old trammels the facts of our experience. I do not urge anyone to call himself an "Ethical Culturist," but I do urge all who only hold the dogmas in question as *postulates*, to reconsider their position. "Live," I should insist, "in the endeavour to unite your two worlds; do not acquiesce in a divided duty; when your dreams seem better than reality, think it possible that you may be mistaken, and that the true ideal is staring you in the face, if you had eyes for it. If you are tempted to ask 'Why should I be moral?' put the question more boldly still, and inquire 'Why am I moral?' and I suppose you will answer in some form, 'because, being a man, I cannot help it.' Is this a fatalistic or ignoble doctrine?" Is it so low a view to treat morality as one with manhood, so that the more moral the more man? Analysis of the moral life shows this to be the plain truth. Reflective morality is only the morality of one who sees in life more interests than others see, and who views them more systematically. But there is no answer to the question "why?" if it implies a motive other than the interests of life.

I speak for no one but myself, and I repeat in conclusion that my doubt has always been whether an Ethical movement was needed in presence of the large and free growth of the modern spirit. But the two articles in the *Inquirer* of April 20 make me think more confidently that such a movement is good and necessary.

May 1.

BERNARD BOSANQUET.

SIR,—It appears to me that not only Mr. Minot Savage but also the correspondents who have written in reply to that gentleman's attack on Ethical Culture lose sight of one of the most important points in the movement. There are very many persons who while anxious to attain the truth cannot accept the dogmas of any Church; either for want of (to them) sufficient evidence, or because they lack that "faith" which appears to take the place of reason in some happily constituted individuals. For persons such as these there are really but two alternatives, they must be hypocrites, and outwardly support what they do not inwardly believe, or they must avow an honest agnosticism. Is it not of the highest import that people who have reached this stage of mental development, and whose number is unquestionably ever increasing, should be shown the value of the ethical life; that it should be demonstrated that true happiness is to be found, not, as Mr. Savage seems to think it should be under the movement, in seeking selfish ends, but in doing good to others—in doing what is *right*? In placing before Agnostics this view of the value of an ethical attitude, the leaders of the movement are doing truly noble work. Agnosticism we cannot escape, Ethical Culture or some similar movement is all that can save us from moral anarchy.

Mr. Savage does not believe there is any "adequate explanation"

for the enthusiasm of the Ethical Culturists. They might as justly retaliate by saying that they could find no "adequate explanation" for the enthusiasm of Mr. Savage and others, and in fact that that is why they are Ethical Culturists. It appears to me that there is an explanation (Mr. Savage, it is true, may not consider it "adequate") in the fact that the Ethical Culturists having seen error, or at any rate having failed to see truth in established beliefs, have, by the fact of perceiving that error, arrived one stage nearer the truth.

Agnosticism is probably but a phase of our mental evolution; and it seems to me that the Ethical Culturists by accepting all that is best in all creeds, unnarrowed by any of their limited views as to God and immortality, have taken that very step, "towards breadth, towards depth, towards height," that Mr. Savage fails to recognise.

ONE OF DR. WACE'S "INFIDELS."

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

MR. WICKSTEED'S "ALPHABET OF ECONOMIC SCIENCE."*

"CONSUMPTION," said Adam Smith in 1776, "is the sole end and purpose of all production." Yet, for nearly a century after he wrote these words, the analysis of consumption was almost entirely neglected by economists. They were content to occupy themselves with the wonderful system of material production, and with the distribution of wealth resulting from that system under the established social order; while the human wants which were the mainspring of the whole movement, and whose satisfaction was its real end, were taken for granted, assumed without inquiry or examination, even without description. It would be difficult to exaggerate the mischievous results to Political Economy of this curious attempt to commence the economic edifice at the first floor. It has led to serious confusion in the most fundamental points of theory, obvious inadequacies in the handling of practical problems; and it is largely responsible for that impression of unreality so often left on the mind by the expositions of economists.

It is to Jevons, more than to any other single writer, that we owe it that Consumption is now in a fair way to assume its rightful position in economic study. It is hardly too much to say that Jevons has done for the analysis of the conditions of demand what Ricardo did for those of supply; there can be little doubt that had he lived to work out his ideas he would have added to the science of Ricardo and Mill a theory of Consumption at least equal in its extent and importance, and of even wider social application and human interest. Mr. Wicksteed is an enthusiastic disciple of Jevons; and in the book before us his object is to furnish such an exposition of the Jevonian method and its results as may serve to bring it within the notice and reach of the ordinary student of economics.

As Jevons expounded his theory in mathematical form, some preliminary explanation is given of certain elementary conceptions of the calculus, with which the ordinary student cannot be presumed to be familiar. This part of the work will prove a stumbling block to many readers; but it may be warmly recommended to their attention. It was by no accident that Jevons obtained his most brilliant theoretical results in working upon mathematical lines. And in regard to the special part of mathematics here treated, some acquaintance with it ought to be regarded as an essential element in a liberal education. For the calculus is not a mere technical device of analysis. It is a fundamental mode of thought, indispensable for the accurate treatment of such relations of quantity as those which form the basis of economic theory. It is the precise, scientific expression of relations which every careful thinker must have more or less effectively conceived; and its study is as necessary a part of logical drill as the study of the forms of syllogism or of the rules of probability. The difficulty of mastering the technicalities of differentiating and integrating has made most men fight shy of the subject; but De Morgan has shown, in his admirable "Elementary Illustrations," that there is no reason why any clear-headed man should not grasp the fundamental notions of these processes. At any rate, no intelligent reader will find any difficulty in following Mr. Wicksteed's Introduction. Those who do not feel equal to the moderate effort required for this purpose had certainly best leave the study of economic theory to those who do. The notion that it can be watered down to the capacity of those of tender years and indolent minds, a notion dating from the most barren period in the history of the science, ought by this time to be

finally exploded. As Mr. Wicksteed well says, "a firm grasp of the elementary truths of Political Economy cannot be got without the same kind of severe and sustained mental application which is necessary in all other serious studies."

For such serious students Mr. Wicksteed's book will prove useful and stimulating in the highest degree. Those to whom the Jevonian theory was previously unknown will find themselves put in possession of a new instrument of research, of great analytic power, and almost universal application. The book is as full of important and fruitful truths as an egg is of meat; and they are conveyed in language which is everywhere apt, scholarly, and clear. Mr. Wicksteed shows a real genius for illustration, and is quite Aristotelian in his happy references to popular modes of thought and expression. Nothing could be better than the comparison of the complex case of railway differential rates to the familiar instances of reduced terms at schools, and the various charges in a theatre; or than the references to the "fire in the practising room," and the relation between temperature and enjoyment in the Turkish bath. There is, too, about every part of the book that peculiar charm which is only exercised by a writer who stands on the "margin of cultivation" of his science, invigorated by the contest with difficulties, inspired with the enthusiasm of discovery. Mr. Wicksteed is no mere expositor of the views of others. It is obvious that, whatever he gives his readers, he has first made his own. Where the metal is old, it has been again refined, and it bears the unmistakable fashion of an original and powerful craftsman. In short, Mr. Wicksteed shows himself to be perfectly equipped for the new work upon which he has entered. A keen delight in abstract theory, close touch with the concrete, sound common sense, and an over-mastering moral sympathy—these are qualities but rarely found united in the same man. Where they are so found, the man is a born economist.

It is difficult to justify an estimate of the value of a rigid scientific deduction by reference to any particular portions of it. But the reader who wishes for an example of Mr. Wicksteed's power of exposition may turn to the beginning of Chapter II., where he will find an excellent passage, leading up to the conclusion that "the function of exchange is to bring the scales of all the individuals in a catallactic community into correspondence." Even more happy than the central reasonings are some of the incidental reflections to which they give rise. The passage on pp. 77, 78, which refers the instinctive dislike of money dealings between friends to the unconscious perception of the want of correspondence between services and their money values, is a model of its kind. Excellent, too, is the analysis of rational expenditure on pp. 126-130; with its reference to the "delicate sense of marginal utilities" possessed by the clever housekeeper, and to the assistance which accurate account-keeping gives to economic distribution of income. The moral standpoint of the author, everywhere perceptible in his most abstract moods, comes out well in the last paragraph. In its final sentence we find a key to what the superficial can never understand—why economic studies often have so strong a fascination for those who, like Arnold Toynbee, are of all men least absorbed by material interests. "Rightly looked upon," says Mr. Wicksteed, "this sense of the unity and continuity of life, by heightening our feelings of responsibility in dealing with material things, and showing that they are subjectively commensurable with immaterial things, will not lower our estimate of affection, but will increase our respect for potatoes, and for the now no longer 'dismal' science that teaches us to understand them in their social, and therefore human and spiritual, significance."

It is an ungrateful task to search for blemishes in a book of such high merit and timely appearance. But Mr. Wicksteed can hardly hope to carry his readers with him on every point in an argument often strongly controversial. When he lays down absolutely that "exchange value is a function [solely?] of quantity possessed" (p. 102) he seems to have gone in his reaction against the Ricardian school somewhat too far. The attempt to show that in no case is exchange value a function of cost of production will seem to many a *tour de force* of a doubtful kind. Mr. Wicksteed himself allows that it involves the exclusion from exchange values of all those prices which are determined by "tenders," that is to say, of a large bulk of modern business contracts. Mere variation of quantity possessed, in fact, will not suffice to explain all the changes of value. If their causes are to be summed in a single phrase it would be better, with Mill, to refer them to "difficulty of attainment." Again, it would have been better if fuller consideration had been given to what is implied in the hypothesis of continuity. Mr. Wicksteed has not altogether overlooked the question. As he well says (p. 128 note), "The reply, 'We don't make up ha'p'oths,' which damps the purchasing ardour of the youth of Northern England, is constantly made by nature and by man to the economist who tries to apply the doctrine of continuity to individuals." But it is not only individual action which is discontinuous. Mr. Wicksteed does not seem adequately to recognise

* "The Alphabet of Economic Science." By Philip H. Wicksteed. Part I. Elements of the Theory of Value or Worth. London: Macmillan and Co. 1888.

the extent to which habit, custom, inertia, and social institutions give rise to discontinuity, even in large communities; nor does he deal satisfactorily with the determination of values in the cases, such as that of the labour bargain, where discontinuity must be assumed.

In the style of the book, too, there seems to be an unnecessary use of unexplained technical terms (catalectic, hedonistic, &c.), and a delight in using mathematical mechanism for its own sake when equal precision could be attained in ordinary language. In this respect, at all events, Mr. Wicksteed has not succeeded in "bringing economics down from the clouds." The whole form of his book might with advantage be recast in future editions. The attempt to use technical language and methods while retaining the ordinary literary form of exposition is very puzzling to the reader, who never knows exactly where he is. It would be better if the mathematical introduction were completely separated from the rest of the work, and at the same time somewhat increased in length and further illustrated, special stress being laid on the idea of continuity and the notion of a limit. The rest of the work should be divided into twenty or more short chapters, with appropriate headings. The propositions to be established should be clearly indicated, and separately numbered for reference; propositions, corollaries, and definitions being distinguished by special type. The illustrations of the theory, and the exceptions to it presented by actual affairs, might then be introduced in connection with the propositions to which they relate, but in such a way as strongly to mark the distinction between the pure theory and its application. With some such changes of form there is no doubt that the work would be more suitable for teaching purposes, and more widely accessible to those interested in Political Economy. In any case, it is a book which, for the insight which it gives into the significance of the Jevonian method, for the originality and freshness of its treatment, and for its highly stimulating effect upon the reader, must take a high place among the standard educational works on economics, and will be read by everyone who pretends to make a serious study of the science.

H. S. FOXWELL.

THE MAGAZINES.

THE *Westminster Review* is specially noticeable this month for two important articles bearing on religious and theological subjects. The most striking is Laon Ramsey's essay on "The Future Development of Religious Life," which is characterised by a candour free from the charge of rudeness. We can imagine very few who, whatever their final judgment may be on the subject, would not benefit by a thoughtful examination of this article. It closes weakly, but that may be an accident of the plan by which the argument is divided into two (or more) parts. We shall await with interest the continuation of the essay, and shall defer till its appearance such criticisms as it certainly merits. The principal contention in another valuable essay, "Modern Science in Bible Lands," is against Sir W. Dawson, and in favour of a high antiquity for quasi-civilised man. The proofs are marshalled in an effective manner, and may be recommended to the study of the thoughtful. Interesting articles are given on "Land Purchase," a plea for "nationalisation" which shows how rapidly the question is coming to the front; on "Australasian Federation," and on "The Shakespeare-Bacon Controversy," in which a succinct and not too exacting history is given of the famous literary heresy. The other articles do not call for special mention here, but the number may be confidently recommended to readers this month.

The *English Illustrated* contains a good frontispiece, "Head," from a drawing by James Sant, R.A., and some very amusing sketches of cats, by Louis Wain, in addition to the customary illustrated articles. The place selected for illustration this month is Abingdon. Mr. W. Clark Russell begins another of his fascinating sea stories.

Macmillan's opens with a further contribution of Mr. Russell's "Marooned," and one wonders how much longer he can protract the agony. The essays include Mr. Freeman's "City and Borough," and Mr. Walter Pater's study of the "Bacchanals of Euripides." Students of quaint literature will find interesting matter in the Paper on "A Minute Philosopher," i.e., John Earle, author of "Microcosmography."

Life-Lore is remarkably good; the illustrations and type are clear, and the matter attractive to all who care to think as well as to see. We would recommend young naturalists to ask for the magazine, now the season for "naturalising" has fully come.

In *The Sunday Magazine* a very interesting but brief memoir is given of the late Rev. J. G. Wood, the naturalist. Archdeacon Farrar gives a Paper on "Athanasius," more immediate interest attaches to Mr. W. C. Preston's sketch of "Legislation for Children."

The Paper that the reader will naturally turn to first in *Longman's Magazine* will surely be the account of "Father Damien and the Lepers." The newspapers inform us that the brave priest is dying, and Mr. Ballantyne's description of his life and work will be read with a pathetic interest. Mr. Besant continues "The Bell of St.

Paul's," and Mrs. Oliphant "Lady Car: the Sequel of a Life." Mr. R. Shindler contributes a complete story, "The Hon. Percy Heron."

Cassell's Magazine has the usual variety of short, readable Papers, among which there is an interesting account of "The Guildhall School of Music," on the Embankment, and a Paper by E. Crossley on "How to Enjoy our Picture Galleries." We are advised "to gather up with thoughtful minds and reverent hearts all the good the pictures can impart." Some of our modern pictures do not impart very much.

We have also received Pt. 7 of the *Popular Educator* (with a coloured plate of the Northern Constellations), Pt. 66 of the *Natural History*, Pt. 20 of *Old and New London*, and Pt. 64 of the *Encyclopædic Dictionary*, all excellent publications by the same firm.

Most general readers and lovers of good literature alike will prefer the sketch of the Southey family, given in "The Last of the Southseys," to anything else in this month's *Cornhill*. Lake visitors will be much at home in the locality described, and will thank the anonymous author for stirring pleasant thoughts. A collection of curious facts connected with "Right and Left" will also interest many.

Mr. Dadabhai Naoroji—Lord Salisbury's friend—has given in *Time* a very good account of the Parsi Religion, which will be profitable for his Christian fellow-subjects to study. There are some other papers of general interest, including Mr. Maxwell's account of "Parliamentary Reporters," Edith Sichel's "Modern Instances"—sketches in the "Spectator" style—and a paper on Thackeray's Genealogies.

St. Nicholas never fails to provide a bright and varied bill of fare. "Daddy Jake, the Runaway," is brought to a happy end, and the old slave returns to his kind friends. "A Lost Opportunity," by Tudor Jenks; "The Brownies," by Palmer Cox; "Mother Hubbard in Japanese Pictures," and "Cuff, the Orphan Bear-cub," are among the more fresh striking contributions to this month's issue.

With a supply of fiction by Edna Lyall and George Manville Fenn, theology by the Bishop of Peterborough and Dr. Clifford, science by Professor Thorpe and Sir R. S. Ball, and poetry by John Stuart Blackie, the readers of *Good Words* ought surely to be satisfied; and even these do not exhaust the list, for there are interesting Papers on "Life on Board a Man-of-war" and on "Survivals of Paganism in Scotland."

The *Expositor* is chiefly valuable this month for Canon Driver's searching critique on Professor Workman's "Text of Jeremiah." Professor Lumby's article on "Old Testament Criticism in the Light of New Testament Quotations" is of the reassuring type, and may help to reconcile some weak brethren to bear with Wellhausen.

The *Library* contains in addition to the usual interesting book-lore, a suggestive article by Mr. W. H. K. Wright on "Lending Libraries and Board Schools." We observe among the "Jottings" a line taken from the catalogue of a Boston library, which reads thus:—"God; see Fiske, J."

We have been obliged by extra pressure on our space this week to defer several important letters and other contributions.

CORRECTION.—The Latin inscription referred to in the article by a "Country Minister" last week should have been printed *chartam a vectigalibus immunem*, &c.

DOMESTIC MISSION SUNDAY.—We are desired to state that collections amounting to over £25 have already been made this year at Essex Church. Many churches will give special offertories to-morrow, while others will take a later opportunity.

We are informed that the late Miss Wansey, of Bridport, has left a legacy of £20 to the funds of the Sunday School Association. She was a devoted Sunday-school teacher all her life, and was always much interested in the work of the Central Association.

The special attention of our readers is directed to the article on "Historical Documents" in this week's issue. Any communications bearing on the subject will be gladly received by the writer of the article, Mr. W. A. Shaw, Owens College, Manchester.

A SUBSCRIPTION LIST has been opened to present Mr. Mark H. Judge, A.R.I.B.A., with a testimonial. Mr. Judge, it should be remembered, was the indefatigable chairman of the Inquiry Committee which first drew attention to the Board of Works scandals, and we are glad to see by the first list that many of our friends have joined in this public recognition of his work.

BURY ST. EDMUNDS.—The Rev. E. A. Anthony writes:—In reply to the query in your last issue concerning "the Rev. John Rudd, of York," I can only say that he is thus described in the minute-book of my congregation. As it appears that he was never minister at York, I presume that he must have been a student at York College. I have also followed the chapel minute-book in describing the Rev. John Ferrar as "of Frenchay," but my impression is that he came here from Derbyshire, where I believe he held the combined charge of Ashford and Flagg. I was mistaken with regard to the Rev. Henry Knott. His ministry at Ipswich was so brief that I was led to suppose it was terminated by his death.

NOTES AND COMMENTS.

—O—

THE statistics of the Baptist Union were of an encouraging character. It is calculated that during the year there had been an increase of 20,000 members, and of 23,000 scholars. In general the speeches have a bold and manly tone, which augurs well for the Baptist body.

THE funds of the British and Foreign Bible Society show a decrease during the past year. The total receipts were £212,000; the expenditure £226,000. At the annual meeting Sir R. Temple again alluded to the subject of Indian missions. We may here mention that a curious misprint in our last number made Sir R. Temple speak nonsense. He did not speak of dragging down the student of Christianity before the heathen, but the *standard* of Christianity.

THE *British Weekly* last week contained a rousing reply to the articles anent Indian Missions in the *Methodist Times*. The Editor of the latter is forewarned, that the missionaries will tell him that his method of sustaining the missionary societies is by a "mixture of supplication and slander." Mr. Hughes is quite capable of defending himself, but the articles referred to seem to us studiously moderate and inoffensive in tone. As to the alleged facts, doubtless more will be made known.

MR. SPURGEON gave forth the inevitable growl of dissatisfaction at Dr. Clifford's lecture in South-place Chapel, and seems to make him responsible not only for his own lecture, but for the medallion heads around the building. Nobody has scoffed at the idea that bricks and mortar can make a holy building more vigorously than Mr. Spurgeon; but the idea is no more absurd than that a building becomes unworthy of a Christian lecturer if a Frenchman's head is there represented. Dr. Clifford replies in a long letter to the *Christian World*, and the worst thing he does to his old friend is to "freely forgive him."

La Chronique (Brussels) gives an account of a Free-Thought Congress at Lodelinsart. The discussion consisted very largely of a debate between Messrs. Sluy and Deluc. The former advocated an incessant propagation of rationalistic teachings. If once the artisans and peasants could be brought over in a body to the rationalistic side, he thought, the social problem would be resolved. In reply to M. Deluc's plea for the more practical aim of Universal Suffrage, he replied that he believed in Universal Suffrage too; but the suffrage is a weapon to be used by thinking men. In the hands of the ignorant Universal Suffrage would lead to a complete reaction. In the end a resolution was passed affirming that intellectual emancipation depends upon political and material emancipation, and declaring that it is the duty of the free thinker to work for such a political organisation as is necessary for the reorganisation of public education and to give to the common people (prolétaires) the time and the means to receive its benefits.

THAT intellectual freedom depends upon political and material

freedom agrees very well with the materialistic creed that mind is the product of matter. But we who are not Materialists are accustomed to believe that such political freedom as we now enjoy was gained for us by the efforts of those who had first attained intellectual freedom. We believe with M. Sluy rather in the power of the man who thinks than in the power of the man who votes.

A VOLUME devoted to the life of Channing has just been published in France by M. Gilon. *La Chronique*, in a favourable notice of the book, curiously calls Channing the twin brother of Franklin. "These two men had such a passion for the true, the just, and good as can never be slighted. They loved humanity with a fervour which never was violated in any moment of their lives." It cannot be doubted that the two great men had strong and honourable points of resemblance; they both loved whatever is true, and pure, and of good report—they both hated pious shams. But can there be a greater contrast between the comfortable self-assurance of Franklin and the gentle piety of Channing. Morally, Benjamin Franklin was a sort of incarnated version of the Essay on Man; Channing was a living exposition of the twenty-third Psalm.

MANY good things were said at the various Baptist meetings recently reported in the papers. Nothing more sadly justifiable than this reference to the State Church and its teachings by Mr. Joseph Woodhead, of Huddersfield:—

"It declares with solemn effrontery, with a cynical contempt for common sense, that in the ceremony of infant baptism its clergy perform a marvellous feat of ecclesiastical magic, by which they convert unconscious innocent babes—in priestly language, the 'children of wrath'—into children of God and inheritors of the Kingdom of Heaven! To me it is an awful mockery for a man, with the defilements inseparable from mature life—a sinful man, priest though he may call himself—to pretend that his touch and incantations can remove any curse from, or confer any spiritual blessing upon, the spotless babe, and render it more acceptable to its Heavenly Father. Let not this language be considered too strong—(applause). I am impelled to use it by what, a fortnight ago, I read on a notice-board outside a church in one of the suburbs of London. The names and addresses of the clergy connected with that particular church were given, and parents were urged, in the event of the serious illness of any unbaptised child, to send at once, in the night as well as in the day, for one of the clergy, and he would promptly attend to perform the needed ceremony to fit it for heaven. I will not dwell upon this painful subject; but I felt bound to refer to it, in proof of the urgent need for faithful New Testament teaching, in opposition to this mischievous doctrine taught by the State Church—(applause)."

No one can doubt that the most vigorous and active party in the Episcopal Church is straining every nerve to confirm and strengthen the most pitiful superstitions of the people, and to prevent their children obtaining that healthy education which would deliver them from such follies as those referred to above. We trust that the Baptists will take as little notice as possible of Mr. Spurgeon's railings against Rationalism, and will make common cause with all who would help the cause of education against ignorance, and of Christian doctrine against priestly assumption.

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MARRIAGE.

BISHOP—FITZGERALD.—On 7th May, at Chiswick Church, by the Rev. L. T. W. Dale, Walter Follen Bishop, son of the late Rev. Francis Bishop, to Florence Harriet, daughter of J. A. FitzGerald, Esq., of Chiswick.

DEATHS.

KAY.—On the 27th March, at Elswick Cottage, William-street, Norwood, Adelaide, South Australia, William Kay, in his 60th year.

WELLINGS.—On the 4th inst., at 5, Willoughby-road, Hampstead, John Wellings, aged 76 years. Friends will kindly accept this intimation.

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OUR CALENDAR.

SUNDAY, MAY 12.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M., Mr. PRIESTLEY EVANS, and 7 P.M., Professor ESTLIN CARPENTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. Rev. W. M. AINSWORTH, and 7 P.M., Rev. H. S. SOLLY, M.A., of Bridport. Evening Subject:—"Life and Letters of Charles Darwin."
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. CHRISTOPHER J. STREET, M.A.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., 3.15 P.M. and 7 P.M., Rev. W. CAREY WALTERS. Sunday School Anniversary. Evening Subject:—"The Liberal Movement in the Church of England."
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. T. W. FRECKELTON.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M., and 7 P.M., Rev. T. HABLEY, F.R.A.S.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., [Rev. P. H. WICKSTEAD, M.A.—On Thursday, May 16, Annual Devotional and Commemorate Service. Address by Rev. R. A. ARMSTRONG.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. HENRY GOW, B.A.
 Peckham, Avondale-road, 11 A.M., 3 P.M. and 6.30 P.M., Rev. J. S. MUMMERY.
 Richmond, Unitarian Christian Church, Channing Hall, Friars'-lane, 11 A.M. and 7 P.M., Rev. G. VANCE SMITH, D.D.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. FREDERIC ALLEN.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 SCARBOROUGH, Westborough Church, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSBELOVED.
 TORQUAY, Free Christian Church, Banner-cross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.

NOTICE.

** Calendar Advertisements inserted as above, 2s. 6d. for Thirteen Weeks, prepaid; 5s. not paid in advance. Additional matter 4d. per line. Single Advertisements 6d. per line.

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The FIFTY-FOURTH ANNUAL MEETING will be held on WEDNESDAY, May 15, at the Mission, George's-row, Lever-street, St. Luke's, E.C.

The Chair will be taken at 7.30 p.m. by C. E. SCHWANN, Esq., M.P.

The Meeting will be addressed by the Revs. Dr. Drummond, Prof. C. B. Upton, B.A., W. Copeland Bowic, H. Gow, B.A., and other gentlemen.

On Sunday, May 12th, or some other convenient Sunday, collections will be made in aid of the Society at the Effra-road Chapel, Brixton; the New Gravel Pit Church, Hackney; Rosslyn-hill Chapel, Hampstead; Unitarian Church, Highgate; the Free Christian Church, Clarence-road, Kentish Town; Little Portland-street Chapel; Stamford-street Chapel; the Wandsworth Unitarian Christian Church.

New and increased subscriptions are urgently needed; the amount received from this source was less in 1887 than in 1886, and was again less in 1888 than in 1887.

Subscriptions and donations may be sent to the Treasurer, P. M. MARTINEAU, Esq., 6, Christian-street, Commercial-road, E.

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We have much pleasure in informing our friends that the Debt Fund is now fully subscribed, a small balance remaining towards the expenses of Advertising, &c. On behalf of the Committee we beg to return sincere thanks to all who have contributed to this happy result.

May 8, 1889.

W. G. TARRANT, Minister.
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LONDON DISTRICT UNITARIAN SOCIETY.

RESOLUTIONS passed at the Annual Meeting held in the Schoolroom of Essex Church, Kensington, on Monday, May 6th, 1889:—

1. Proposed by Sir J. C. LAWRENCE, Bart., and seconded by the Rev. J. B. LLOYD:—
"That the Reports now read be received, adopted, and circulated under the direction of the Committee."

2. Proposed by L. M. ASPLAND, Esq., Q.C., and seconded by W. BLAKE ODGERS, Esq., LL.D.:—
"That this Meeting, feeling the importance of the Executive being free from financial difficulties, and being impressed with the necessity of enabling them to form and assist new churches in those districts where there appears sufficient promise of self-supporting congregations being established, promises to make every effort not only to extinguish the debt due to the Treasurer, and the other debts connected with churches started and supported by the London District Unitarian Society, but to increase the annual income of the Society, so that the pressing requests for assistance which are frequently received may be favourably answered when the Committee considers this advisable."

3. Proposed by the Rev. W. CAREY WALTERS, and seconded by Mr. G. B. DALBY:—

"That Sir J. C. Lawrence, Bart., be re-elected President, and the following gentlemen Vice-Presidents, for the ensuing year:—Mr. T. Chatfield Clarke, J.P., Mr. P. W. Clayden, Rev. J. P. Ham, Mr. J. Heywood, F.R.S., Mr. J. Hopgood, J.P., Rev. H. Ierson, M.A., Mr. C. H. James, Sir W. Lawrence, Rev. T. L. Marshall, Mr. F. Nettlefold, Mr. J. T. Preston, Rev. T. Sadler, Ph.D., Mr. J. F. Schwann, Mr. W. Spiller, Mr. H. Tate, J.P., and Rev. J. T. Whitehead; that Mr. David Martineau be elected Treasurer; Mr. S. W. Preston and Rev. W. M. Ainsworth, Honorary Secretaries; and the following gentlemen members of the Committee:—Rev. F. Allen, Rev. W. Copeland Bowic, Mr. G. Callow, Mr. E. Capleton, Mr. W. Davis, Mr. H. Epps, Mr. A. J. C. Fabritius, Mr. A. C. Harwood, Mr. H. Jeffery, Mr. R. Keating, Mr. I. S. Lister, Mr. W. J. Neal, Mr. H. Rutt, Rev. W. G. Tarrant, B.A., Mr. W. Tate, Mr. Alderman S. S. Tayler, and Mr. I. M. Wade; that Mr. A. J. C. Fabritius and Mr. I. S. Lister be the representatives of the Society at the Council of the British and Foreign Unitarian Association; that Mr. F. Withall and Mr. Rowland Lawford be appointed Auditors, and that they be thanked for their services."

4. Proposed by H. JEFFERY, Esq., and seconded by F. WITHALL, Esq.:—

"That the thanks of this Meeting be given to Sir J. C. Lawrence, Bart., for presiding this evening, and to the ladies and gentlemen of the congregation of Essex Church, Kensington, who have assisted in carrying out the arrangements."

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UNITARIAN CHRISTIAN CHURCH, CARLISLE.

The FOUNDATION STONE of the above Church will be laid at 3 o'clock on WEDNESDAY, May 15th, 1889, by L. M. ASPLAND, Esq., M.A., LL.D., Q.C. Friends from London, Leeds, Manchester, Newcastle-on-Tyne, &c., have promised to attend and take part in the proceedings. A Tea and Public Meeting will be held in the City Hall, Castle-street. Tea at 5.30. Chair to be taken at 7 by Dr. ASPLAND. Tickets for tea 1s. each.

UNITARIAN CONGREGATION, CHOWBENT.

A GRAND FANCY BAZAAR, illustrative of "Old London on May Day," will be held in the Volunteer Hall, May 16, 17, and 18, 1889, in aid of the Fund for enlarging School Buildings and repairing Chapel, for which it is estimated that £2,500 will be required. One half of this sum has already been promised by members of the Congregation, and they earnestly solicit the assistance of Friends in their efforts to raise the remaining portion, and thus enable them to complete the proposed improvements free of debt.

Donations in money, cheques, or articles will be thankfully received by

A. W. WOODWARD, Esq., Treasurer,
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Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C.; and Published for the Proprietors by C. A. BRIDGMAN, at the Offices, Essex Hall, Strand, London—W.C.—Saturday, May 11, 1889